

# The EXPOSITOR and HOMILETIC REVIEW

The Minister's Journal of Parish Methods

## SOCIAL TRUTH AND DUTY

DR. CHARLES F. THWING

President Emeritus of Western Reserve University

THE present overturnings in America and in the world remind one of the words in Macbeth, "Double, double, toil and trouble," and also of the nursery rhyme of, "The cow jumped over the moon."

In this current anarchy it is most important to remember that the great facts of life have at least two sides. Janus is their type. This double series of interpretations has today and in the whole world elements, methods, conditions, and forces which present and illustrate the antagonisms and the unities of political and civil government, and also of society.

Among the most fundamental of these interpretations are found the words, person, personal, personality, and also the word organization. The person is the individual, the social unit, the one, the only one. He is himself; he stands alone, separate, individualistic. He is the measure, and so considers himself, of what is good and right.

What is good forms the principle of his character. What is right constitutes the rule of his conduct. He might be called a Bill of Rights as a sort of prelude to a racial constitution. He is a center, or the center, and from him radiate interpretations of truth and of duty.

Opposed to this individualistic interpretation stands the organization. The organization represents a union of personalities. It is a combination of individualities. Joining with other persons, it constitutes an association, a society, a body politic, civil, social, united for the benefit of the whole community.

In the interpretation of the whole community the good of all is the motive, the principle, the comprehensive aim, and the concluding result. The individual and the organization are the two central and opposing motives, forces, methods of the civil and the social order.

A second center and movement bear the name of liberty, and the opposing name of unity. Liberty in its most personal meaning is the power to be and to do what one wills. More eulogies have been pronounced upon liberty than upon any other sentiment, or social or political condition.

Human beings are neither brutes nor things. Every member of the race has the same essential faculties as every other member. And the faculties perform the same functions. Likenesses prevail in unlikenesses. And unlike-

nesses emerge in likenesses. Government in its diversities and uniformities illustrates these truths.

There are also two phases, each expressing important interpretations, which are worthy of a place in our list. They are conscience in politics, and partisanship. I introduce them, in part at least, for a very personal reason. For, many years ago one who was a friend, who filled important places in the federal House of Representatives and in the federal cabinet, said to me that at times it was difficult to determine whether one should, in a matter of political debate and decision, follow his own personal preferences or the platform of his party. He did not say that in following his personal preferences whether he was obeying or disobeying the "I ought," Kant's categorical imperative.

But he was indicating the contrast which every good citizen and civil leader feels between his duty to his own moral or intellectual nature and the duty that he owes his political party. If he votes against his party, and if other leaders also leave the organization, the party dissolves. Party seems to be a necessary tool or condition for the carrying on of a federal government.

In this condition it is certainly wise to seek to make just and honest adjustments between the individual himself and his loyalty to his political organization. On the whole, if he is able, he is to persuade his fellow members to adopt his interpretation of public and partisan duty. Of course, he must not disobey the "I ought." But he is to try to make his "I ought," the rallying cry of the partisan organization.

A further contrast, in which each word has a vital meaning, is found in the antagonism between wage earner and the profit taker. There is indeed an antagonism; but there ought to be no opposition. For the wage earner may become or is the employer and profit taker. And the employer is in many respects a wage earner.

Recently, no less than three great corporations have chosen as their chief executives those who once wore overalls and carried their own dinner pails. The wage earner has that precious privilege which we call work; and, having work, he is paid his wage every week or every month. His work gives wage; and his wage stands for work done. But in doing his



work for his employer he is also giving service to all humanity. He is to think of himself as a worker for all men.

The employer, too, should be guided by the same vision and inspired by the same motive. Of course, he, too, is working for those for whom he is directly responsible. He has his simple and single duty.

But also his duty transcends all narrow limitations. It becomes an asset of humanity. Of all men, the employer should think and plan. His thoughts and feelings go far out beyond his own hearthstone. He, like the laborer, is a world man. He is a soldier in the great on-marching human army. Therefore, the wage earner and the profit taker are united in winning the highest aims. No antagonism should arise between them. They are brothers.

Not often is found, but also there may always be found, the uniting in contrast of the two words, and of the two forces named character and custom.

Character is used in two distinct meanings: The first, and narrow, as standing for the moral constitution, for the ethical being, of the individual. "He has character," we say, justice, temperance, prudence and courage.

We also say that a person lacks character, meaning that he is intemperate, rash, unworthy, immoral, dishonest, corrupt, corrupting.

Character is also used to stand for the whole being of the individual. Of course, the narrow, ethical meaning is embraced in the broader. But in either sense the significance is interpretative of the best in the human personality.

In a general contrast, moreover, custom represents the community, either large or small. To say, "It is the custom," refers usually to the immediate usage of the neighborhood. It represents the common road of human going and coming. The statute law bears a sense of direct obligation, either forgotten or remembered. But custom represents a social observance which it is certainly well to accept and to heed. In both senses, custom serves to constitute for society a code which makes for the peace and the harmony both of the individual and of the whole community.

But if the following of the custom adopts the word of Scripture, "I make all things new," the radical thinks of himself as among the new things. He declares himself of the "root and branch" party. These roots and branches he burns up in the emotional fires of himself and of his associates.

The conservative, on the contrary, is the elder brother of the oldborn, or newborn, radical. He lives in, by, for, through the past. The past is the mother of the present. Yesterday is the savior and the maker of today. The longer is his life, the more united with, and

the more loyal is he to, that lengthening yesterday.

The past is good enough for him. The future is full of risks. Don't increase them, he declares. One might, in not a too bold figure, call the conservative mind archeological, yet the fact is that archeology stands for exploration and discovery. If the radical is moved more by his emotions than by his intellect the conservative is moved more by his intellect than by his emotions. Most would say that to be moved by either alone is unwise; and all would affirm that humanity should be moved by both emotions and intellect.

To one other contrast I refer. It is embodied in the two words, the family and the community. These two words are not so opposed as are certain words used in preceding paragraphs. For the family composes the community, and the community is divided into families, and is constituted by families. Each represents humanity and each stands for the individual.

But the two words represent different points of view. They stand for different methods of education. They are inspired by different ends. The family represents the social unit, a human center, a concentrated human force. It means the ongoing of humanity through the timeless generations. It suggests the localizing of the good and of the evil in the closest of human associations. It stands for the tenderest relations of husband and of wife, of father and of mother, of son and of daughter. It voices the holiest and most intimate of all human unities.

The community on the contrary represents, to use the logical terms, extension, as the family stands for intention. Its principles signify breadth of interest; declares allegiance and prophecy of cooperation. Its methods color the swiftly-going centuries rather than the brief generations. Its field of service belongs to the hundreds of thousands rather than to the simple thousands. It is rather superficial than profound. If the family is humane, the community is human; and both, let us hope, are becoming humanistic.

Such I interpret are the two sides of the character and characteristics which our present humanity accepts, uses and develops. On their face, it is true, they are antagonistic. But as one probes the deeper into thinking one finds they are far less antagonistic than they are complementary sides of the great truths and the fundamental and lasting principles of humanity. They dove-tail into each other. They are mutually cooperative. Each is cause, and each is result. If each is in a sense a half circle, they should be united into a full and completed circumference.—*From the Cleveland Plain Dealer.*

The **Cover Picture** is a reproduction of a 13th Century style window of "The Ascension" dedicated to the memory of the late Captain Robert Dollar and placed in First Presbyterian Church of San Rafael, California. Blues predominate in the design.

The reproduction is shown through the courtesy of The Cummings Studios, San Francisco, and Dr. Elbert M. Conover, Director of the Interdenominational Bureau of Church Architecture.



## A CALLING

W. H. VANDERMEER, Ph. D.

IT IS no more than human nature to view life from the stand point of actualities. That was also the view expressed in the article, "I'm Regusted," of the July issue of our *Review*. And, indeed, all of us who are in the pastorate have experienced all or many of the facts mentioned in that article. Yes, many other incidents of similar character might be added without thinking long, and the severity of the article might be increased by the exemplary lives not of our fellow-workers only, but of those whom we would like to imitate because they hold a higher office than our own.

In the final analysis, however, do we as followers of Jesus Christ have the right to judge by actualities? Are we not a "slave" of our Master, as Paul expresses it? Are we not "called" to continue our Master's work? Had Jesus Christ written an article, portraying human nature from the standpoint of actualities, how dooming the contents would have been. He was the one who said: "A prophet is not without honor, save in his own country." Of Him it was said: "His own received Him not." The force of these statements culminated in His Gethsemane and in His Cross. One of His last statements was: "Father, forgive them, for they know not what they do." And why of all endings such an ending? Because Jesus had come to fulfill "a calling." He had come to minister, rather than to be ministered unto! Man does not seek God, but God seeks man! Is not that the message of Calvary's cross? In spite of man's hate and ignorance for true righteousness, Christ fulfilled His mission with hope, with courage, with sympathy, with an ever-forgiving attitude, with joy, with peace, with His life!

The burden of Christ's day was such, and the unrighteous attitude was such, that Christ in apparent solitude cried out, "My God, My God, why hast Thou forsaken me?" But Christ conquered not because of the humanitarian support but because of His inseparable relationship with the Most High! Hence His love expressed on Calvary. A friend perchance might die for his friend, but who would give his life for an enemy?—Jesus, the Savior of men, so that if the enemy should observe his sin, he in spite of his sin might still be able to find the way of salvation through the One who loved him while yet a sinner.

Are not we to be ministers, as Jesus was one? Are not we chosen to fulfill "a calling?" We are not "professional" men in the true sense of the word. We are servants—our Master lives in us! We are doing his work! How can we escape the reaction of the anti-christs in the unfaithful? We can not escape, but must overcome! We can overcome by remaining true to our Master's principle of love. And the truth of our God in us shall not return void.

I am not "regusted," for the world with the present religious indifference needs me more now than ever! And the Christ in me is the only hope for men now in darkness. The more I observe the imperfection about me (and in myself, too), the more I long for an increasing number of opportunities to preach, to teach, and to converse about the eternal things of my God. Oh, that I may grow in usefulness as a tool in the hands of God to portray "the more abundant life." Fellow-servants, may we not be "regusted," but inspired; may we after our death still live through the abstract and eternal qualities of our Master in us!

## TEN SEASONABLE SUGGESTIONS

BRUCE F. RICHARDS

### For the Minister Himself.

1. As Rally Day marks the close of the vacation period and the beginning of the fall program, said program should be worked out carefully and with consecrated vision as to the work of church and Bible School for the fall and winter.

A namby-pamby Rally Day doesn't make much of an appeal. It is disappointing to those who have made an effort to bring to their Christian work the vim and vigor they have stored up during the out-door summer months.

Rally Day should be a real rallying of the faithful and their friends. Pastor, general superintendent, department superintendents,

Director of Religious Education, Minister of Music, etc., should all confer as to how this can be made an inspiring and soul-stirring event.

2. It isn't enough to have a *Rally Day* that starts off with an evidence of strength of purpose, for a *Rally Day* which lives up to its possibilities, is only the beginning of what is to come after. It marks the time when everybody gets to work and if he doesn't get to work in some group or needed field of activity, he should be approached tactfully and a *vital* cooperation sought.

People who will refuse to bother with some puny gesture, will be challenged by some difficult and plainly worthwhile task.



The membership roll of the church will afford a fine background to go over these possibilities. A committee on *Rally Day Follow-Up Work* should be a truly helpful one.

3. People who have been away, or who have sort of let down on their church interests during warm weather, will be pleased to know that they haven't slipped out of mind as well as out of sight.

Even a postal card greeting will be welcomed which says briefly but cordially:

"Vacation is over. We hope you've had a restful and delightful time. A good many have had this right at home, although, of course, a change of scene is fine in many ways.

"If you've been away, we hope you'll tell us about it. If you've remained at home, we want to know what the summer has meant to you, here in our own community.

"We're going to have an evening soon for an Experience Social. Watch for the announcement, for we want to hear from you in a short, three or four-minute talk—just a high light or two. Among us we can travel a good ways and find out a lot of things in a little while."

4. As one deeply interested in all that concerns each and every member of our church family, your pastor does not wish to be out of touch with what may have come to you in the way of joy or sorrow during the vacation months. To avoid anything as regrettable as that, Tuesday and Friday afternoons from two to four, will be given to brief, individual conferences to all who care to call at the pastor's study at the church at this time. You will be welcome.

5. We are beginning a new year of church activities. Each of us should have a personal goal in view in the way of spiritual enrichment and finer Christian living in the months ahead, and each should be watchful to help Some One Else move forward in the same way. This means you. And it means me!

#### For the Church Member Who Cares

1. As one who realizes the preciousness of time and the privilege of opportunity, I desire to make my influence and help felt in a larger way during the coming year. To this end, I am praying for spiritual enlightenment.

2. As our young people hold the future of our church in their hands, I for one am anxious to do my bit in aiding our church membership in anchoring our young people to the church and its present and future interests. To do this, we older people must show the young ones that we believe in them and expect great things of them.

3. I am planning to be in my place for the worship services of the church throughout the coming year unless unavoidably detained. I shall expect to play fair with myself and with the Heavenly Father who is not to be deceived.

4. Appreciating that legitimate expenses on the church must be met, I am planning to give as the Lord hath prospered me, and with faith that He will not leave or forsake me.

5. Living and sharing are closely related, so I shall try to bring at least one of my friends into church membership during the year ahead.

## RALLYING TO STAY RALLIED

EMMA GARY WALLACE

**A** SHORT program in which younger Sunday School boys and girls—Primaries and Juniors—take part by way of expressing their happiness in the Sunday School work and associations of the coming season.

The purpose of this program is to impress upon the minds of the players, the importance of sincerity, promptness and persistence in attendance, lesson study and carrying on such projects as may be undertaken. Also to remind hearers of same objectives.

*Stage Setting:* A background of green branches or tall plants and yellow golden glow; also two flags of good size and on flagstuffs of the same height, standing to the right and left of center stage. One flag is the Stars and Stripes, and the other the Christian Flag—the red cross on the white background. The latter flag can be made easily if one of the right size is not available. Flagstuffs can be gilded readily.

*Costumes:* Children wear their regular clothing except for fancy hats of gold and silver paper or crepe paper. The boys wear the three-cornered tricorne hats (easily folded), and the girls peaked hats, not too tall, without brims, sung fitting at the head, and with a contrasting rosette on the right side.

*Cast of Characters:* Boys and girls are of about equal numbers. As many may take part as are desired to do so.

Each boy and each girl carries two small flags on short staffs about a foot and a half long. One flag is the Stars and Stripes and the other the Christian Flag. If the Christian Flags are not readily available, they can be made of white cheesecloth with red crosses sewed on, or red crepe paper crosses pasted in place. In this case, the cross should have up right and cross piece of equal length, so that a circle would completely enclose it.



The boys carry the American flag in the left hands and the Christian flag in right hands. The girls just the opposite. The flags on the platform are firmly fixed to stand upright either on standards or in jardinières of sand.

Around each flag is a chalk-marked circle. Outside of that circle is a second one which is larger, and possibly a third and a fourth. The concentric circles can readily be drawn with a cord and a piece of chalk.

Program

*The Rallyers Arrive:* Marching two by two, Juniors and Primaries come upon the platform to the stirring strains of "Rally Round the Flag, Boys"—but without the words. The marchers go to the rear of the platform, make a sharp turn and face front, continuing and separating Mid-Stage.

One column of the marchers take places with toes touching the concentric circles about the left-hand flag, and the other column take places with toes touching concentric circles about the right-hand flag. Tallest boys and girls will be in the middle and the smaller ones on the outside circles, so all will be plainly seen. Thus there will be a perfectly circled pair of pyramids topped by the flags.

On either side of the platform may be a Herald wearing a scarlet sash and a bright red tricorn hat, and with a bugle. Lacking these attendants to give the signal bugle call, a note may be struck on the piano.

At this signal, the boys and girls in both groups hold their small national flags in the left hand, so that the lower end of the flagstaff is on a level with the top of the ear. *All around the big national flag* salute it with the right hand.

While the salute takes place, the staff of the Christian flag is thrust into sash or belt for the moment. Girls to the right and boys to the left. Or a small loop could be attached to dress or suit to hold the staff.

At another signal from bugle or piano, the group around the national flag all join in

*Pledge to the Flag:*

"I pledge allegiance to my flag and to the Republic for which it stands.

"One nation indivisible, with liberty and justice for all."

At the closing words, "justice for all," both groups wave the small national flags.

*Bugle Signal:* Flags are quickly changed and the Christian flag taken in hand. The group

around the Christian flag salutes (right hands) and give

*Pledge to Christian Flag:*

Dear Lord, I pledge to Thee my love and work and play.

Help me to be true to Thee in all I do and say each day.

Keep me clean and brave and strong,

Ready to do as Thou wouldst have me do my whole life long.

Help me to learn day by day and week by week,

The lessons given to make me wise and kind, ready to share with others, Christ-like and meek!

A brief pause. All drop heads as if for a Benediction. At a soft signal, all in both groups wave the Christian flag. A helper from off stage steps forward swiftly and changes the two flags.

The exercise of each group saluting the two flags is repeated—first the national flag, and second, the Christian flag. Now both groups will have saluted and uttered their pledge to each flag.

*Soft Signal:* (All in unison)

We pledge our allegiance to the Christian flag and to the Stars and Stripes.

We are rallying to stay rallied.

*Recitation:* One of the older girls, still holding a flag in each hand, recites the poem, "Your Flag and My Flag," by Wilbur D. Nesbit. (To be found in the book, "Pieces for Every Day," by Deming and Bemis, and published by Lloyd Adams Noble. This poem will probably be found elsewhere as well.)

The one reciting "Your Flag and My Flag," uses the small flags in hands by way of emphasis or to aid in suitable gestures.

*A Song:* Those about the flags slip the staffs of them into sash, belt, or loop, and join hands, one group moving slowly to the right and the other group slowly to the left, at the same time singing the first verse of "America the Beautiful." A slight pause and the second verse is sung, the boys and girls moving slowly in the opposite direction.

Those about the flags reverse the march with which they came on the stage. With a flag in each hand, they keep step to the music of "The Son of God Goes Forth to War." The buglers advance to the front of the stage, lift flags and holders to either side of the stage where they will be out of the way, and go off stage themselves.

"One of the most helpful books ever put into a minister's study."  
"Don't let me miss the next issue."—That is THE MINISTER'S ANNUAL and to be certain to get your copy it is well to order early. Hundreds of orders are already in our hands. You can be certain there will be enough to go around if you send for yours promptly. See page 530.



# The Editor's Columns

## Live On, Live For, Live By

**T**HERE are three very important questions which the depression has forced to our attention. The first is economic.

1. What have you to live on? Some are left with little or nothing, and all of us have less. Many who were rich are almost penniless. While incomes have been reduced, the demands have been increasing. Here the depression affects us all.

2. The second dips a little deeper into life. What have you to live for? Because they cannot maintain the same standard of living many are saying they have nothing to live for. The love of what they have lost, and the fear of what they might lose is ruining the lives of many people. We are all shocked at the way many of our leaders have gone to pieces. Many have taken their own lives. The trouble was that these men were trying to live for what they were supposed to live on. The means had become the end. All the gold in the world if refined and melted, would make a cube 42 feet each way. What would it profit a man if he gained that cube of gold and lost his own soul? That is not enough to live for. The greatest sorrow and the greatest suffering today is not by the penniless, but by those who have nothing to live for. Most of the mental, moral, and physical bankrupts, are among those who have plenty to live on, but nothing to live for.

3. The third question reaches the heart of our spiritual lives. What have you to live by? Across our country there is a series of beacon lights to guide the night flyers of aeroplanes. That is what moral standards are for. They are ideals, beacon lights by which we guide our course. One of the tragedies of today is the collapse of moral standards. The people who are serene and poised are those who have ideals to live by. The tragedy of the crooked politician is not the dishonest receiving of money, but the fact that we have men in places of leadership who have no great ideals to live by.

There are two groups of people in America today. There are those who are anxious, worried, bitter, cynical and defeated. Second there are those who are poised, confident, and who make it easier for others to believe in God. This second group have just as little to live on but they have much to live for and to live by.

—Charles F. Banning.

## Soul and Dollar

**H**E WAS ready to go back. The several little informal photos he extracted from his case with much justifiable pride indicated reason enough, from my point of view as to why his long absence from his home country should be drawn to a close. But there was another reason, not expressed as such, yet none the less obvious. He longed for a country where pastoral duties still continue as they once were on this side, before ministers began to pride themselves on their managerial ability and chat with each other about their parish organization.

"I am simply amazed at the very actual importance you good folks attribute to organization. I am most amazed at the size of your parish organizations, secretaries, assistant pastors, clerks, stenographers, no end, and all salaried. How can your pastors find time from their executive activities, tremendous as they have become, to pastor a people?"

I squeezed out what I fear must have been a lifeless smile for it almost hurt as it came, and I assured my visitor, or attempted to assure the both of us, that it was only the able pastor able above most, who could build up such huge organizations in the first place and that where such organizations were found it might well be accepted as indicating not only an unusual executive but an unusually able and busy pastor.

The concern of the visitor, lest shepherding the flock were layed sacrifice upon the altar of "big business" in the church, may not have been wholly without justification. He sees us as we are. We see ourselves as we have grown to be. There is a vast difference. The bulbous nose may not even be seen by the possessor. To the visitor who sees it for the first time the man is all nose and the natural, normal picture is ruined.

Organization is important. *The Expositor* and *Homiletic Review* often pleads that "as things might be done decently and in order." There is a point where financial salvation of parish assumes a major role at the expense of personal salvation of those who form the parish. When that time comes, whether we are conscious of it or not, we defeat our own purpose. Better a soul saved anytime than a dollar. Or am I wrong?



# Be Specific

I HAVE just finished editing certain manuscripts preparatory to sending them to the printer for the New 1936 Minister's Annual. Physical limitations place unhappy restrictions upon us in the printing of that widely used volume. Hence, much as it hurts, I find myself sharpening and resharpening the much-used blue pencil as I strive to cut away as much of avoidupois as possible, from the manuscripts.

My blue pencil hesitated over the story of the minister who was averse to being specific and is credited with saying to his patient people, while preaching on repentance, "If you do not repent, as it were, and be converted, in a measure, you will be damned, to a certain extent." Yet, old though the story be, the pencil did not fall. The point involved may never be over-emphasized.

There probably is no more common failing among us than a lack of specific focus. The pictures we get with our parish cameras are rather apt to be a bit fuzzy from habitual disregard of the matter of focus. A cross road sign, even though many towns were listed and the distances given would convey no helpful

message unless it also indicated, unmistakably, directions.

It is not sufficient to print in your Parish Paper, "There are a number of residents of Homeburg who are of our faith, who have no affiliation with any church here. They are prospects for membership in our congregation. The pastor and members must work together in endeavoring to reach all those who are not members of any congregation here, no matter what faith they belong to. Being united with Christ and His church is a vital matter."

All true enough. But such signboards along the Way of Salvation, have no arrows or fingers pointing directions. They indicate facts of which the church and her membership must be aware, but unless something far more dynamic than a mere statement of conditions, more specific than a mere and universally understood fact, be given, something that will point the way, those unchurched of Homeburg are going to remain unchurched.

The people of Homeburg will be glad to carry their load, but they will need some specific directions and suggestions as to how it may be done before they will give their backs.

*QmR*

## Bulletin Board Slogans for September

Wishing never saved a soul.

The burning up of time gives the dark no light.

The door opens with a push.

The only trouble with many minds is vacancy.

Find work or the devil will find it for you.

Idleness indicates heart trouble.

You cannot ride in comfort without saddling the horse.

Make work a delight or life will be dreary.

Glad labor is the most productive labor.

Employment and enjoyment mean the same.

Make chances, don't wait for them.

Without honest industry there is only poverty.

Your own shoulder belongs against some wheel.

The good worker gets good wages.

Your necessity should sharpen your industry.

Society can be no better than you make it.

Why rile the spring from which you drink?

A crutch will not remove the limp.

You can't open the gate of Heaven with a bar of gold.

Let every pipe sound its own note.

## CHOIR AND CONSOLE FOR SEPTEMBER

### PRELUDE

Supplication	Hosmer
Adoration	Borowski
Sunrise	Demarest
Morning Hymn	Lange
Idyl	Lack
Une Pensee	Bertine
Ballade in C	Faulkes
Allegretto Cantabile	Reuand
Processional March	Frysinger
Gloria	Andre

### ANTHEM

O Lord How Manifold	Barnby
Beautiful Saviour	Christiansen
Fear Not Ye	Buck
Praise the Lord	Simper
O Taste and See	Goss
God Is Love	Shelley
O Come Before His Presence	Martin
The Lord Is My Rock	Rogers
There Is a Land	Ulrich
Spirit of God	Brown

### OFFERTORY

Priene a Notre Dame	Boellman
Calm as the Night	Gaul
Pastorale	Calkin
Berceuse	Godard
Communion	Faulkes
Adagio Pathetique	Godard
Chorale	Dubois
Elevation	Dubois
Moderato	Merkel
Shepherd's Prayer	Nevin

### POSTLUDE

Choral	Boellman
March in D Minor	Silver
March in G	Quigley
Jubilate Amen	Kinder
Thanksgiving	Demarest
Andante (Op. 14)	Beethoven
March to Parnassus	Schytte
Festal March in F	Gaul
March in B Flat	Silas
Allegro Maestoso	West



# WORKABLE CHURCH PLANS

CHRISTIAN F. REISNER

Question by Rev. Theodore Nash, Evangelical Church, Farmington, Minn.

## 1. Was Jesus concerned about what people thought of Him, so long as they came to know and love and serve God?

The "sower" parable reminds us all of the different kinds of reception the truth receives. The "tares" story warns us that crooks, disloyalists and Pharisees will appear in the midst of our most promising fields. We may not even see the results of our work for it may be that Paul will plant and Appolos water, but God gives the increase. Of this we may be sure, there will be an "increase" for the promise is "my word shall not return unto me void." While the Master was faithful in every task yet he also expected to win a disciple here and there. That must be our attitude. We are not "fishers of men" if we win none. Better look after the bait or the fisherman if there are no results. It behooves us to be patient and persistent while we exhibit a radiant personality. There is an old tradition that a man was so good the angels came to learn from him. Finally they told him that God would grant any request. In His humility he asked that without him knowing it, everything his shadow touched should be healed. It came to pass that his "shadow" revived drooping flowers, fevered children and wearied travelers. They had no name for him but "the Holy Shadow." The workers on newspaper row said that no matter how heavy the fog or depressing the day in Boston, when Philip Brooks passed along and said "good morning" the sky cleared and joy reigned. We too like our Master, will if we have been with Him, leave hope and refreshment in our wake.

## 2. Is it ever right to abandon the Sunday Evening Service?

Asked by Rev. E. J. Soell, Port Huron, Michigan.

I was once more positive about the Sunday night service than now. For years in New York I had 1500 people at every evening service. But I then had a central location with many lines of transportation, and a beautiful auditorium. In addition, there was no radio, few movies, automobiles were still a luxury, and the old-time devotion to the church had not lagged. I am now temporarily worshipping in a basement, away from the center of the city. While we do not, therefore, have great crowds, we still have good Sunday night audiences, and when the new auditorium is completed we shall again have crowds. It costs a lot of effort to keep up the service, but I think it is worth it.

1. Many people sleep late on Sunday morning. Some of them should do so. Poor clothing shows up more conspicuously in the day-

time and so the "poor" will come at night. A few men will slip into church at night, who are afraid of being seen in the daytime by passers who will twit them. Often people are so dissatisfied with a profitless day that at night they are hungry for a church service which brought to their attention they will attend.

2. It is possible to put on a variety of "attractions" at night which cannot be utilized in the morning. We make our morning service very orderly and strongly ritualistic. At night it is free and popular, with many surprises. Sometime later a few features will be described. Nothing is allowed to shut out the brief gospel message, and not a night has passed without many hands being raised for prayer. These are followed up diligently. Nearly seventy-five per cent of the new members first came to this special service.

3. The evening service affords an opportunity for a year round evangelistic appeal. We lack that today. Some night meetings have no religion in them at all. That is a mistake. Jews, Roman Catholics, and people of all creeds attend our service but none have ever been offended, because we stress the need for a personal religion.

These and many other reasons would drive me to a long and hard fight before giving up the evening service.

## 3. Does the ordinary person properly estimate the work of the pastor?

Former President Calvin Coolidge answered that a few months before his demise.

"Few people not intimately connected with the clergy realize the additional burdens which are imposed upon that devoted profession by business depression. Being the natural repository for the troubles of the unfortunate, which strain their strength and resources for relief in ordinary times, 'any increase of such demands puts on them a very disproportionate share of the general distress. Yet they meet it effectively and cheerfully, with little regard for the needs of themselves and their own dependents.

"Many of us regard the clergy as a natural blessing, always serving others, never seeking their own, self-sustaining like the sun and air. This attitude makes their compensation meager, and provision for old age inadequate. That is the general lot of all teaching forces. They are too little appreciated.

"In every generation the clergy have furnished the spiritual leadership on which has rested both the political and economic progress of the times. They are the main source of the best standards of civilization. Without their influence the nation would fall into a state of moral and material decay. If not for their sakes, certainly for our own, we should give them more appreciation and better support."



# CHURCH METHODS

## A Litany for Labor Sunday

For our ignorance and our greed which have brought to multitudes starvation in the midst of plenty,

*Lord, have mercy upon us.*

From sense of our own virtue at some slight charity to the unemployed,

*Good Lord, deliver us.*

From luxury and display, while many have not where to lay their heads,

*Good Lord, deliver us.*

From heedless comfort in the security of our homes, while families of the poor are evicted from tenements, their children and furniture upon the street,

*Good Lord, deliver us.*

From spending billions for battleships while the unemployed live upon a crust,

*Good Lord, deliver us.*

From methods of private or public relief which save the bodies of men but destroy their inmost spirit; from hurting the finer sensibilities of men and women, robbing them of their pride and self-respect,

*Good Lord, deliver us.*

From false notions that by preaching, we can save the souls of men, while unemployment breaks their hearts, unbalances their minds, destroys their homes, tempts them beyond measure, visits want and disease upon their children; turns the heart to bitterness, hatred and rebellion, or to hopelessness, despair and death,

*Good Lord, deliver us.*

From ever forgetting the forlorn figure of the unemployed; from failure to see that our social fabric is as shabby as his coat, and that our heads must bow in equal shame with his,

*Good Lord, deliver us.*

From satisfaction with any revival of trade or renewed prosperity while multitudes still can find no work,

*Good Lord, deliver us.*

That our conscience may know no rest until unemployment is abolished,

*We beseech Thee to hear us, good Lord.*

That it may please Thee to guide us quickly into the good life in which there shall be peace and plenty; a sharing of labor and leisure and joy by all the children of men,

*We beseech Thee to hear us, good Lord.*

(From *Prayers for Self and Society*, Association Press, by Rev. James Myers, Industrial Secretary of the Federal Council of Churches of Christ in America.)

## Testing Times

Dr. M. E. Dodd says,

Tragic times like these test the souls of men and reveal the kind of stuff of which they are made. In the midst of financial depression, political corruption and social unrest, men find themselves. If their characters are genuine,

sincere and true they stand. If there are any faults of weaknesses anywhere they come to light.

Times like these do not make men and women what they are but simply reveal what they have made of themselves through the years.

Character is created not in a day, nor a week, nor a month, nor a year, but through the processes of all the previous years one has lived. It is the day in and day out discipline of self, the weaving of the woof and fibre of one's being, that count in the crises of life.

If one waits until the crisis is upon him to fortify himself financially he will go broke. He must get ready by stabilizing his business when business is good. If one waits until the dark day to fortify himself with faith and courage he will fall. He must do this when there is no apparent necessity for either.

Fear is the cause of most failures and fear is the opposite of faith. "Faith cometh by hearing and hearing by the Word of God."

## Labor, too, Has a Duty.

When Dr. Harvey D. Hoover of the Gettysburg Seminary faculty addressed the New York State Luther League Convention at Rochester recently, he gained wide press notice by reminding the young people that the personal profit motive is a serious error, whether practiced by Labor or Capital. He said "Greed for personal gain isn't all on the side of Capital. When Labor makes only selfish demands, it is committing just as serious an error as Capital ever has. Capital's predicament today is due to its lack of social purpose. Labor, too, needs to modify its demands to comply with a program for the good of all."

## God's Promises

God hath not promised  
Skies ever blue,  
Flower-strewn pathways  
Always for you.

God hath not promised  
Sun without rain  
Peace without sorrow,  
And joy without pain.

But God hath promised  
Strength from above,  
Unfailing sympathy,  
Undying love.

—Exchange.

## The Labor Platform of the Bible (A creed.)

We believe in God, the Father of all mankind, and in Jesus Christ of Elder Brother, Friend of the working man; of those who earn their living by the sweat of their brow.

We believe that in Jesus' Gospel of Brotherhood and Love lies the key to the solution of



the problems attending the age-long struggle between Capital and Labor.

We believe in the Brotherhood of Man as defined and described in the gospels, and that, while Jesus is no respecter of persons, yet His love for those who labour with their hands is unique and His message of sympathy and love is always timely for those who toil.

We believe that happiness lies in man's struggle for existence, right and life. That in this struggle the Church has a real message of hope for the working man and that his is an incomparable, irreparable loss when he turns away from it.

We are glad that one Sunday in fifty-two is set aside for the cause of Labour and have designed our Morning Worship to meet the idealism of the day. We invite the whole world of Labour to worship with us.

"This is the Gospel of labour

Ring it ye bells of the kirk:

For the Lord of Love came down from above  
To live with the men that work."

### To the Work

*Dr. E. E. Zechiel, Pastor of Wooster Avenue Reformed Church, Akron, Ohio, says*

When Jesus said, Go work today in my vineyard, it was not idle phrase to fill up space or to take up time, but a real plea to His friends and followers to take upon themselves the work of the Kingdom and, incidentally, of the Church. This is our world and life in it is just what we make it. Knowing this, Jesus came into it that He might help to make it a better world. Happily, this also is true of our city. Akron is no better and no worse than its people. To make life happier, better, nobler, easier, is precisely the business of the Church. Her material prosperity we may well leave to business. Her physical health to her physicians, her intellectual development to the schools, but her *moral and spiritual disposition is the business of the Church*. To minister to her moral and spiritual need, to create a healthy, moral and spiritual atmosphere for her children—this is the work of the Church. It is a big, thrilling task and no other is so very much worthwhile.

We ought, first of all, to begin at home. Hence, we need to look after our own spiritual welfare. To this end, we plan our own worship service. However, the work reaches out far beyond ourselves, to the needs of this great city. Surely we want a part in this great business. We want our own church to have a real part in the salvation of Akron. Hence we call our people to the task. Vacation time is over. We need to get back to the job. Let us fill up the pews. Let us go to work as a church, not for the sake of the organization, but for the sake of the Kingdom and the salvation of Akron. We want every member of our church to be in the game—not merely on the sidelines.

This may be a rather difficult winter in Akron in many ways. It may mean real sacrifices to meet the demands which will be made upon the churches and church people. But if the opportunity opens the ways for greater service and helpfulness, then perhaps there will come to us riches that cannot be measured in terms of gold.

### What Happens When My Income Stops!

Preparatory to an address on the above subject, questionnaires were handed out by the ushers for all members of a community church to fill in, and either mail to the pastor or deposit with the ushers the following Mid-Week Service evening. Signatures not required unless voluntary.

The questionnaire is as follows:

#### My Own Depression

1. How long have I been in it? ----- Ans.
2. What effort have I made to rise above it? ----- Ans.
3. Have I looked for a job? ----- Where? ----- When? -----
4. Was a job offered? ----- Did I accept it? -----
5. Would I have expected anyone coming to me for work to accept such a job? -----
6. Would I have expected anyone else to be satisfied with the wages offered? -----
7. Have I evolved any plans to give other work? -----
8. Do I expect them to do a day's work for what is paid them? -----
9. What do I mean when I use the term "adequate wages?" -----
10. Do I personally have to pay a share of the money paid out by the city, state, and federal governments for unemployed relief? -----
11. How do I pay it? -----
12. Do I personally feel capable of earning my own living, and pay a portion in taxes for the relief of those not working? -----
13. Is there a limit to the amount I can pay in taxes to help those not able or not willing to work, and still discharge my responsibilities to those of my own family? -----
14. Do I discourage initiative and industry on the part of my fellow-citizens, by denouncing them and their business methods? ----- Why? -----
15. Do I have the ability to build a business myself? ----- Do I expect loyalty and conscientious work for those employed there? ----- Why? ----- What have I done toward making my place of employment and source of livelihood a success for others? -----

### Why Go to College?

Ministers who are planning to preach on the value of training may be interested in securing from the Epworth Herald a reprint copy of Robert Caspar Lintner's article on the above subject. The address is 740 Rush St. Chicago.

### 15,000 Young People Launch Two-Year Program

Ministers will find inspiring information for daily use in the "News Bulletin" from the International Society for Christian Endeavor, 15 Mt. Vernon Street, Boston, Mass., regarding the two-year plan for the "We Choose Christ" program.



### Pastor's "Salesmanship" Pulls Church from Failure's Brink

In the spring of 1931, many of the parishioners of Immanuel Presbyterian church, at Macauley Avenue and E. 156th Street, Cleveland, Ohio, thought it should be closed.

The membership had dwindled to 230 and the Sunday School stood twenty-seventh among the churches of the Cleveland presbytery.

Today the move to close has been forgotten.

The roll of members has nearly tripled in the last four years; attendance in the Sunday School has doubled.

Tomorrow the congregation joins the pastor, the Rev. Leroy C. Hensel, in celebrating the progress that has been made.

Nearly 100 new members will be received. Plans will be made toward further extensions in the coming year.

Older members of the church credit the Rev. Mr. Hensel for much of the progress that has come in the depression years.

He has succeeded, they say, in selling the church to the community. Among the new units that have been developed are a Christian drama society, meetings for business girls and a community Bible class.

Within a short time, it is planned to organize a new class for young married couples under 30 years of age.

Unlike most other Protestant churches, Immanuel does not decrease its activities during the hot summer months. The program, in some of its major points, is enlarged during the summer and the groundwork laid for steadily increasing work in the fall.—*Local News.*

### Menace of Termite Infestation

That subterranean termites may become a serious menace to church property is indicated by the recent experience of Mrs. Zelia H. Rupp, Saltsburg, Pa. When her husband, the Rev. J. C. F. Rupp, assumed the pastorate in Saltsburg a number of years ago he purchased his own home. At Pastor Rupp's death in 1933 his widow seemed well provided for by her husband's wise provision for her. The home, though modest, seemed comfortable. It stands in congenial surroundings. The Methodist parsonage, for example, is next door. Early this present summer the presence of "winged ants" roused suspicion of termites in the neighborhood. The Terminix Company of Pittsburgh was notified. Inspection revealed infestation of serious nature requiring insulation at a cost of \$206. But for the assistance of her son, Mrs. Rupp could not have met this expense. Timbers in the house had already been damaged, and files of her husband's papers had been destroyed by the insects.

The facts disclosed in this one instance are a warning to every one interested in the care of church and parsonage property. The Terminix Company report that serious damage will be found in many churches, most of which is attributed to rot and other accidental causes. Termites work silently, invisibly, wrecking the main timbers of infested buildings, causing an

annual damage in the United States of at least \$40,000,000. In the Pittsburgh area a number of public buildings, churches, schools, philanthropic institutions, research laboratories, as well as homes, have been examined and treated by the Terminix process, and the facts revealed are, it is said, alarming. One home, not too elaborate a mansion at that, required expenditure of \$2,000 for repairs plus \$225 for termite insulation, and the same possibility faces more than one religious institution. The experience of the widow of this Lutheran pastor in Saltsburg is being passed on as a warning. No part of the United States, except a portion of northern New England, is free from the termite menace.

### Degrees in the College of Life

William J. Hart, Utica, New York, submits to you an excellent idea for a Rally Week young people's meeting. It would be appropriate as a farewell party program, before students leave for college.

Of course, the pastor will make a short talk during the evening, and the text, "Run so as to win the prize," I Cor. 9:23 (Moffatt) is suggestive.

The program will be in the hands of a selected group, and one of them will act as "announcer." On the platform should be a number of characters to act as the degree conferring committee. The announcer will call the names of persons on whom degrees are to be conferred. (Some are presumably chosen from among those who are planning to leave for school.) Musical numbers, both instrumental and vocal, should be a prominent part of the program.

*The Announcer:* "The Intercollegian listed a number of degrees which every freshman entering school should strive to win. Although colleges do not confer these degrees, they are even more important than some granted after some years of hard study. All young people may aspire to win these degrees, whether they become college students or not, as these special degrees are open to everyone. Early in life young people may set this list before them, as representing some noble ideals toward which all may aim. Our Committee of dignified and venerable judges of character value will now confer some of these degrees, as a token of our esteem for those of our number whom they believe to have earned them." (Here give name of person on whom degree is to be conferred.) "Will \_\_\_\_\_ now present himself for the degree A. B. to be conferred upon you?"

(Person named presents himself or herself before the committee on the platform.) A formal diploma should be presented to the recipient of the degree, and the Committee Chairman says, "John Timothy Jones, we are formally assembled here to confer upon you the degree, A. B., meaning Ardent Believer. It stands for belief in yourself, belief in others, belief in God the Father."

The Announcer calls the next person for the degree M. D. As the character appears upon the platform, the Chairman confers the degree,



M. D., Magnificent Dreamer, the supreme qualification of the individual or nation who progresses through vision of great things in the future.

Continue with other degrees as follows: D. D., Doer of Deeds. Believe, dream and act. Act enthusiastically; do determinedly.

F. R. S., Fellow of Regular Supplication. "More things are wrought by prayer than this world dreams of."

Litt. D., Devotee of Literature. Cultivate an acquaintance with the master minds of Literature and form an intimate friendship with the greatest. They will keep you from discouragements.

LL. D., Defender of Law and Liberty. Respect for righteous law is a requisite of civilization and a requirement of real Christianity. Froude wisely declares: "Just laws are no restraint upon the freedom of the good, for the good man desires nothing which a just law will interfere with."

D. C. L., Disseminator of Cheerful Living. Remember that the more joy you give away the more you keep.

C. E., Christian Experimenter. 'Tis the life rather than the lips that speaks and a man's greatest utterance is himself.

Others may be added as you may desire, or as follows:

S. A., Social Asset. An example of the citizen who believes in the dignity of honorable work as a means toward character building, as well as social and Eternal Salvation.

B. M., Beloved Mother. An inspiration to all who seek the joy of doing for others, forgetting self, thereby earning the everlasting love and esteem of family, friends, and community, and above all the Love of God.

### **Rally Program Looking Toward Observance of National Recognition Day for Sunday School Teachers**

Special Rally suggestions may be gleaned from the articles in the fore part of this issue, but every minister should avail himself of the suggestions offered by his own denominational publishing house, also by such outstanding firms as The Goodenough and Woglom Company, The Stockton Press, the Meigs Publishing Company. Special help for Rally Bulletins may be secured from The National Religious Press, and from The Greenwood Weekly Bulletin. Study the index for sources of supply, or write the Methods Editor.

### **What Seekest Thou?**

A four-page folder for Rally inspiration, written by George Wells Arms, D. D., may be secured from The Bedford Presbyterian Church, Nostrand Avenue and Dean Street, Brooklyn, N. Y. Ask the price before sending your order. There is no price given on the dodger.

### **Winona Lake Bible Conference**

Ministers, Young People and Church Leaders, who have not yet had their vacations, should avail themselves of the inspirational gatherings at Winona Lake, Indiana, under the

leadership of Dr. William E. Biederwolf. The conference continues until August 25. The spiritual impetus of these gatherings will carry you along through the fall organization program.

### **A New Venture in Bible Teaching**

With the beginning of the Fall Term, September 5, Moody Bible Institute of Chicago is entering upon a new venture in Bible Teaching. Recognizing the inspiration that sometimes dwells in a new personality and voice, it will enjoy the ministry for one month each of Bible teachers of unusual eminence, who have brought blessing and instruction through authorship and the living voice to eager readers and listeners in many parts of the world.

The courses of these travelling lecturers will be in addition to those regularly presented by resident faculty members. Visiting teachers include Dr. William Evans, world traveler, teacher and author; Dr. B. B. Sutcliffe, whose lucid and inspirational teaching has been heard in every part of the nation; Dr. H. L. Ironside, Bible teacher, author and pastor of Moody Memorial Church, Chicago; Dr. Wilbur M. Smith, eminent Presbyterian minister and editor of Peloubet's Notes, in succession to the late Dr. Amos R. Wells.

Ministers, evangelists and others who are interested in the art of expository preaching will find outstanding profit in the ministry of men who have succeeded so eminently in that field.

### **Dedication Service for Rally Program**

A solemn and lasting impression is made when a Rally Program closes with a special dedication service. There should be one service devoted to the Dedication of Children of the Sunday School, and a second for the Dedication of adults. Have the parents present at the service for the children. Use a special service suitable for children and young people, the children sitting in front, preferably marching in followed by the Children's Choir.

Let the dedication service be a shorter form of the morning prayer, a Psalm, and Scripture Lesson. Follow with the Creed, and the Lord's Prayer. After the offering, the Rally hymns, during which time the children come forward to the chancel for dedication and blessing. Have as many come to the platform as can be accommodated, and they may come forward singly or in pairs for the personal dedication. After the dedication, the children resume their seats. The service is closed with a hymn and formal benediction.

### **The Boy Who Couldn't Carry His Own Pack**

This is one of Frank H. Cheley's stories. Boys, contained in his new book, "Boy Days and Boy Ways." The book may be secured from your local book store, from the Judson Press, or from *The Expositor*. The price is \$1.00, and the contents will be a gold mine to any minister in character teaching. Boys, girls, men and women, will give you undivided attention while you are telling one of these stories. Use the story with the above title for your Rally talk this year.



# T H E P U L P I T

## THE ARITHMETIC OF VICTORY

ALVIN E. MAGARY, D. D.

*Leviticus 26:8. "And five of you shall chase an hundred and an hundred shall put ten thousand to flight."*

**T**HERE seems to be something wrong with this writer's arithmetic. When you were a bright child in school you used to answer problems like that in the class in "mental arithmetic." If five men can chase a hundred, how many can a hundred put to flight?" Your answer would be "Two thousand" and the teacher would smile and you would take your seat with the consciousness of having scored. Yet here is this writer in Holy Writ doing the same problem and getting, not two thousand, but ten thousand for an answer.

Like most of the mistakes that are pointed out in this wise old book, it is no mistake at all. It is truth, illustrated in every page of human history. It is proven not by reference to the multiplication table but by reference to the experience of men. "Five of you shall chase a hundred and a hundred shall put ten thousand to flight." In the joining of life to life, the banding together of men and women in a common cause, the return of power is increased five-fold. Personality is a wonderfully complex thing, with aspects like the many facets of a diamond, and when you are dealing with men and women you cannot apply the arithmetical rule. Sometimes a man is less than himself; sometimes he is more.

When you add human beings together you get a result beyond arithmetic. One life added to one life, for good or evil, results in something more than two. Gather a crowd together, incite it with an evil spirit, and it will perpetrate acts than no individual member of it would contemplate for a moment. Gather that same crowd together and incite it with a spirit of good and it will reveal qualities of heroisms, of self-denial, of idealism more lofty than are to be found in any single member of it. A contagion of blessed power passes from person to person. People are lifted up to something better than themselves.

That must be what Jesus means when he says, "Where two or three are gathered together in my name, there am I in the midst of them." There are new powers present where men join in worship. A church is a higher, a more divine thing than any individual in it. Take it apart and consider its members, one by one, and they may prove a most discouraging lot of people. Not one of them will measure up to the standard they profess. And yet, together, they are a church of the living God, they make an impress on the community, together, that separately they could never attain. Each man or woman in the company of them that seek the kingdom of God adds to that company something more than self. In the banding together

of human lives in a common cause great plus values are achieved.

Here is the explanation of one of the most puzzling facts of history. How could Jesus hope to lay the foundation of a church against which the "gates of hell" should not prevail, in the lives of such men as Peter, James, John, Philip and the rest of his twelve apostles? These were men who fled from him when danger threatened, who denied him in his hour of trial, who were quarreling about paltry matters of precedence among themselves when they met in the upper room, who were so slow of understanding that he exclaimed, "Have I been so long with you and yet hast thou not known me?" Yet to these men he committed the enterprise of the kingdom and, strange to say, they carried it out. How can such things be! It was because, singly, they were an ordinary lot; but together they were invincible. The "arithmetic of victory" began to operate as soon as the experience at Pentecost bound them together as a spiritual unit. So we read, first, of twelve men, then of five hundred, then of three thousand. We follow the astonishing story of the conquest of the early church until the time when, according to tradition, the Roman Emperor surrenders with the cry, "O Galilean, thou hast conquered."

And now, what of ourselves? One of the bad effects of the popular social doctrines of our time is a loss of the conviction of individual worth. A destructive feeling of personal unimportance has fallen on multitudes of people. It does not seem to them that it matters much what they do or refrain from doing. Nature, they think, is the grand mistress of us all and if she forgets anything in the regulation of our lives, the Government will set up a commission to fill the gap.

I have seen men and women, formerly active in good works, yielding to the temptation to retreat into themselves, to become detached from the current of Christian enterprise, to become mere bystanders in the battle of life. When Pythagoras was asked what was his particular business in the world, he answered that at the Olympic games some people came to try for prizes, some to meet their friends, and some to look on. "I," said Pythagoras, "am one of those who come to look on at life." And Bacon's comment is, "But men must know that in this theater of man's life, it is reserved only for God and angels to be lookers-on."

It is a great loss to ourselves and to the causes in which we believe when we detach our lives and become spectators, when we become weary in well-doing, or when we indulge ourselves in that indolent humility which is always so willing to be counted among the least in the kingdom of heaven, when being counted so means being excused from service. When



you deprive the cause in which you believe of the little help you might render, you cannot know what harm you do. Jesus once fed five thousand with a few handfuls of bread. "What are these among so many?" asked the disciples in despair. They were not much, but they were enough. One wonders what might have happened had the lad with the loaves considered his offering too small to be of use.

The Church of Christ is fighting for its life. It will win through as it has done many times in the past; but no man or woman who owns the name of Christian should fail in the Christian's service now. These are weary times for many an earnest worker in the kingdom, as he or she looks upon the many who stand idle. Some of you look back to times when the churches were filled with people, when great religious conventions gathered multitudes, when the church throughout the land was filled with enthusiasm and power. Those were days of spiritual revival and power. They will come again. In the meantime it is for us to stand fast, to refuse to retreat, to fling ourselves, all we are and all we can be, into the cause we truly love. None of us can know how much we have given when we have given our all. When we have joined our lives with the lives of

others there will be an augmentation of courage, an increase of power, a new zest of living which will compensate us a hundred-fold for any sacrifice we may make.

These are not times for independent selfishness on the part of any of us. No man, however much he may have done in the past, has the right to say that he has done enough and that now the task can be left to others than himself. These are desperate times in which we live and desperate is the need for the help of consecrated men and women. There is nothing wrong with the arithmetic of the writer of Leviticus. The wrong is in ourselves. We know not the power and the joy of Christ because we live too much unto ourselves. We shall not know the triumph of Christ until we cast ourselves into the cause of his kingdom. It is when the people of God are builded together like living stones; it is when they march together like a mighty army; it is when they sing and work and pray together, bound together in the bonds of their common faith, united in their sense of neighborhood with one another, that they become a Church against which the gates of hell shall not prevail. When they thus join life to life two may chase a hundred and a hundred shall put ten thousand to flight. This is the arithmetic of victory.

## ARE YOU DISCOURAGED?

CLARENCE EDWARD MACARTNEY, D. D.

"Under a juniper tree."—I *Kings* 19:4.

**D**ISCOURAGEMENT is a dangerous state of mind because it leaves one open to the assault of the enemies of the soul.

Elijah was down, and almost out. The last time we saw him was at the moment of his great triumph over the prophets of Baal. The view from Mt. Carmel is one of the grandest in all the Holy Land. It was here on the slopes of Carmel that Elijah won his signal victory over the prophets of Baal, when the Lord answered him with fire. There you have Elijah the very incarnation of victory and triumph.

But now we see him with his head in the sand under a juniper tree, asking God to take away his life. What a contrast between the Elijah of Mt. Carmel and the Elijah under the juniper tree! What has happened? After Elijah's heroic and courageous testimony before Ahab and his corrupt court, you do not expect him to be frightened by anything or anyone upon earth. But when Elijah heard the savage threat of Jezebel, he left his post at the court, and fled for his life into the wilderness, clear down into the desert country about Beersheba. There, faint and exhausted, smitten with the heat and glare of the inexorable sun, Elijah sank down under the juniper tree and asked God to put an end to his life. "It is enough," he groaned. "Now, Lord, take away my life, for I am not better than my fathers."

All of us have spent, or will spend, some time under the juniper tree and will know what it means to be discouraged. The contributing causes are many and different, but the state of mind is the same. It may proceed from a weary, broken or sick body; from frustrated hopes and ambitions; from waves of affliction which have broken over the soul; from a sense of uselessness and failure; and, most keenly of all, from the knowledge of transgression and sin. Hence, it will be worth our while to pause for a little by the juniper tree with God and Elijah.

One of the chief causes of Elijah's discouragement and almost despair was undoubtedly physical. We hear much about the influence of the mind over the body, but this does not displace the fundamental fact that the body has an influence over the mind. Elijah is suffering from the reaction of the great encounter at the great triumph on Mt. Carmel. The miles he had travelled from Jezreel to Beersheba were sufficient to break him down and prostrate his body. There is no doubt that this was one of the causes of his distress, because the first thing that the Lord did was to minister to his body. The angel gave him food and drink and then sleep. "So he giveth his beloved sleep." When a man is utterly discouraged and depressed, sleep may be the thing he needs first of all.



"Sleep that knits up the ravelled sleeve of care,  
The death of each day's life sore labor's bath;  
Balm of hurt minds, great nature's second  
course,  
Chief nourisher at life's feast."

When you are cast down and discouraged, do not forget the body and its necessities. Mariners take their bearings when the sun or the stars are visible. Do not rely upon the estimates and judgments of your discouraged moments. God did not take Elijah's verdict of himself at this moment as the final fact about Elijah. He dismisses the verdict of the moment of despair and recalls Elijah to his better self.

Another cause of Elijah's discouragement was his sense of loneliness. When you see Elijah standing before the wicked king and pronouncing the judgment of the drought, or confronting the four hundred prophets of Baal, you say, "Here is a man who is above the necessity of companionship and sympathy." But such a man never existed. The soul reaches out for the sympathy and friendly companionship of others. In its lonely moments it feels that there is no such sympathy or companionship and is tempted to fall down under the juniper tree. "I was lonely," spells the secret not only of many a discouragement, but of many a breakdown in character which has followed such discouragement.

Then Elijah was disappointed. He finds himself a fugitive in the wilderness of Beersheba, a price set on his head. All his great efforts, he thought, had gone for nothing. That is why he said, "It is enough. Take away my life. I am not better than my fathers." They could not overthrow idolatry in Israel, neither can I.

But Elijah was mistaken. His great ministry and testimony had not been in vain, for there are 7,000 in the nation who have not bowed the knee to Baal or kissed him. Elijah had helped to save the nation from complete apostasy and idolatry. In that respect his life had been a tremendous success. Ministers, Sunday School teachers, Christian workers, fathers and mothers, interested and self-sacrificing friends sometimes get discouraged about the results of their work. But could we see all that God sees, perhaps our hearts would be uplifted. The best part of your work and influence is unseen. "Cast thy bread upon the waters for thou shalt find it after many days."

Having ministered to Elijah's body by giving him food and sleep, and having encouraged him by showing him that he was not alone and that his labor had not been in vain, the next thing that God does for Elijah is to put him to

work. "What doest thou here?" There is still work to do.

When cast down and discouraged, one of the best cures is to try to do something worthwhile for others. John Keble used to say, "When you are quite despondent, the best way is to go out and do something fine to somebody." In the thought and act for others we relieve the misery of our own distress.

The fact that there are so many discouraged people always about us in the world and, I suppose, a greater number just now than ever before, affords an opportunity for real helpfulness and soul ministry. How many a man, once at as low a state of mind as Elijah, recalls with deep gratitude the word of counsel, the act of kindness, or the letter of friendship that helped him in that dark hour.

Few know how great a part General Grant's friends played in his great career. What, for example, his chief of staff, John Rawlins, the Galena lawyer, did to keep him for intemperance; or what Sherman did to keep him in the army. After the victories of Fort Henry and Fort Donelson, Grant was shabbily treated by the commanding general, Halleck, and was virtually under arrest for misconduct. In a few weeks a happy event turned up in the appointment of General Halleck to the chief command at Washington. This put Grant at the head of his army again, and the way was opened for him to carve out the great career with ponderous hammer blows at Vicksburg, Chattanooga, Missionary Ridge, the Wilderness, and Appomattox.

The deepest discouragement, I suppose, arises out of the knowledge of our moral failures and transgressions, and our sins. The danger then is that a man will say to himself, "It doesn't matter now what I do, or what I say. No one cares, anyway. I've gone this far; I might as well go the whole distance." That is the way the devil treats a man in the time of his sin and transgression.

But Christ has a far different method. He tells us that we are of such worth, even in our sins, that for the salvation of our souls He was willing to shed His precious blood on Calvary's Cross. That is the view to take of your soul. In the time of discouragement, do not take your own estimate of yourself as the true one, but take the estimate of Christ. You are worth the shedding of His precious blood. He does not say, "It is of no use, you can never get up; you might as well go the whole distance;" but what he says is this, "Though your sins be as scarlet, they shall be as white as snow."

## THE RELIGION OF OUR TIMES

ORVIS F. JORDAN, D. D.

*"Ye know how to discern the face of the sky;  
but ye cannot discern the signs of the  
times." Matthew 16:3.*

THE people of Palestine were better weather prophets than they were social prophets back in the first century A. D.

We are in a lot of trouble. We are looking for some conjurer to get us out of our troubles. We do not see that only truth and justice can really help us.

### Outstanding Features of This Time

When we hunt for some word that will be



all-inclusive in the characterization of the period since the world war, we can not find a more descriptive one than the word Revolution. Out of 67 nations listed in the World Almanac, 45 of them have undergone political revolutions since 1918. Along with political revolution have gone economic and social changes of the greatest significance. Russia was the last place in Europe where we might have expected communism to spring up. In Turkey the social change has been even more startling. China is in the throes of civil war. To note the changes in Italy, Germany, Mexico and other nations would be but to repeat our formula that the whole world seems to be undergoing Revolution.

### What the World Revolution Means

Around the world the Revolution seems to have certain characteristics much alike. But wherever the machine has gone, we have the same phenomenon, poverty in the midst of plenty. This is leading to world-wide experiments in controlled economics. At the present time America and Russia lead the world in experiments of this type. Ours is of a type to retain still the forms of capitalism. Russia has boldly thrown capitalism overboard.

Around the world democracy is making way for autocracy. This is the more astounding when we remember the slogan of Americans when they went into the World War. They proposed to "make the world safe for democracy." But as things turned out, the world was never so unsafe a place for democracy as it is today. Mussolini and Hitler have made an end of parliamentary government in Italy and Germany. In the United States Congress becomes more and more a rubber stamp. In England and France alone does parliamentary government successfully resist these tendencies.

The changes in moral standards around the world are startling. The Chicago Daily News printed an effusion of a columnist recently which puts this in startling form. This columnist says:

"Sam Raymond, member of the Chicago Board of Trade, submits this as an example of the march of time:

Jan. 26, 1933

"A man with a hundred dollars in gold in his pocket was a law-abiding citizen, while if he had a pint of whiskey, he was a criminal.

Jan. 26, 1934

"A man with a pint of whiskey in his pocket is a law-abiding citizen, while if he has a hundred dollars in gold there he is a law-violator."

There is an ethical change with reference to debt. Once the duty of paying one's debts was so sacred that we even built a theory of the atonement around it. Now great nations repudiate their debts shamelessly. Corporations go into friendly receiverships and people, even of the church-going sort, have built up a technique for beating the sheriff.

Crimes of violence have been most dramatic in this period, and a most pronounced characteristic of American life. The machine gun

and rapid transportation have given the gangster a great advantage over the law. And the slums of big cities spawn gangsters as the result of misery and ignorance.

Once the whole weight of government was thrown against gambling in this country. But the other day a Chicago alderman advocated the licensing of 2200 gambling dens in Chicago which operate in spite of the law. To license evils that cannot be controlled is the present idea.

The world over the Revolution has strengthened the hand of people opposed to religion. The boasted religious liberty of Russia is a liberty to pray in one's closet, or in a government-owned church, but the right of making converts is the exclusive privilege of atheists.

There are cries in Mexico and Spain of "Down with God! Down with the Church!" As we have noted, in China, an atheistic materialism. In America we have societies of "Damned Souls" in our colleges and universities. We even have atheistic churches calling themselves Humanistic churches where the practices of ethical living is inculcated without a Bible, prayer or hope of immortality.

### Adjustments for the Church

When one asks just what kind of adjustments must be made by the church to live in the midst of a world revolution, one wishes there were a prophet about to give the answer. The first place to begin is to correct the "time-lag" in religion. When one tunes in a chain broadcast from Nashville or from Los Angeles, he gets the same program, but at a dial point just between these two stations, one gets both stations trying to say the same thing. For a Chicago man, Los Angeles comes in a little slowly. That makes the radio voice fuzzy and confused.

The church has a time lag in its message. Perhaps all of us, conservative and progressive, are really trying to say the same thing. But our combined broadcast is not clear.

The true role of the church amidst revolutionary changes is that of a balance wheel. A time of revolution is often a time of bitter injustice worse than the injustice against which the revolution arose. Religious leaders need to keep their heads. The church should not be the voice of any one class. It should not be an aristocratic church, neither should it consider itself as the exponent of the proletariat alone. Justice is not justice unless it be justice for all the people.

A time of revolution is one in which individuals suffer greatly. The economic revolution in America has made some rich people poor, and it has made some poor people rich. Most people have seen their life savings wiped out, their jobs become insecure and life itself become a problem too great to be solved. Suicide, insanity and physical break-down indicate the tragedy that stalks through the land.

A church that truly serves will increase its ministry to individuals. There is the biggest crop of sinners that any generation has produced. Sinners are not handled in the mass. They must be met as Jesus met the woman by



the well in Samaria. The mental strain of the era must be met with a gospel of faith. It is not alone the business of faith-cure cults to carry the message that God cares for the lilies and sparrows, and He will also care for us. Thus lives that are hag-ridden with fear may find peace and poise again.

The church was founded by a great Educator who gave to the church a commission to go and teach. The church with an educational pulpit is a church that follows the best traditions of the past and the church most able to meet the problems of the present.

### The Importance of Good People

The importance of church-members in this time of revolution is not less than it was in Jesus' day. He said, "Ye are the salt of the earth." "But if the salt loses its savor, it is thenceforth good for nothing to be cast out and trodden under foot of men."

There is a moral significance to every true Christian in the world today beyond all calculation. Not much of the ethical life of the world was shaped by abstract theory. It is on the hot anvil of life that moral life is really shaped. If old virtues go, new ones must be found. Perhaps the church has not always been a wise ethical leader. Has she not sometimes exalted peccadilloes to be sins, and has she not sometimes ignored sins of major consequence through her interest in peccadilloes?

We are challenged to re-think our attitude toward wealth. Are the old virtues of industry and thrift wrong in the light of the new day? I cannot think so. Present tendencies to glorify the wastrel and the loafer go much too far. But we must find a way of life which leaves leisure for the pursuit of spiritual things, for growth in knowledge and in soul power. And that would mean less interest in the wealth that moth corrupts and thieves steal.

Manifestly these are days when the church must rebuild spiritual power. The people perish for lack of vision. To our faith we must add courage. It is cowardice that has unnerved

so many people. To face the unpleasant facts of life, we must have a courage which is like that of Jesus. Though warned by his disciples, he steadfastly set his face toward Jerusalem and toward his impending death.

### Spiritual Power

It is an age that demands men and women of greater spiritual power. There was something about Jesus which made Pilate exclaim, "Behold the Man." The little crowd that met in an upper room in Jerusalem after the crucifixion would never have come to anything unless it had found the secret of power. This power for them included conviction, enthusiasm and consecration.

The most distressing thing that I find in this world of revolution is the fact that in zeal the communist of Russia exceeds the Christian of America. The American Christian often says he does not believe in foreign missions. But the atheistic communist believes in foreign missions. The missionaries of communism are in most of the great cities of the world. The enthusiasm with which young communists set to work to build a new order in Russia puts to shame the feeble efforts of Christians in America.

The future lies either with Russian communism or with the kingdom of God as Christians shall work it out. We shall not be going back to anything. We are going forward to something. That something will be communism with its atheism, materialism or proletarian dictatorship; or it will be the kingdom of God, with a place for spiritual values, the brotherhood of all men and democracy.

Which it shall be does not depend altogether upon the reasonableness of any particular idea. By the side of an idea is the enthusiasm and devotion of the man who holds the idea. The future of the world depends upon the ability of the church to awaken her sleeping members, to instruct their minds, to warm their hearts and to quicken their loyalties. Materialism and spiritual religion have met at Armageddon.

## THE DIGNITY OF LABOR

ALFRED O. FRANK

*Text: John 5:17. "My Father worketh even until now, and I work."*

**W**HEN we read the gospels we are amazed at the amount of work Jesus did in his lifetime. Jesus was truly a laboring man. He worked as he states in the words of our text. "My Father worketh even until now, and I work."

Let no man, woman or child ever be ashamed to work. Work is the purpose for which God created us. Man was ordained to work even before the fall. In Genesis 2:15 we read, "The Lord God took man, and put him in the garden of Eden to dress it." Dressing the garden was work. If God didn't have work for man to do,

or if He did not expect man to work, His creation would have been folly. God created man to do His work on earth. Jesus said, "My Father worketh even until now and I work." God is still working, He is a living God who never ceases His work and Jesus works. Jesus promised, "Lo, I am with you always." We may rest assured that he is working with us for did not Jesus say, "With God all things are possible?" Peter writes, "He careth for you." A very definite implication that God works with us is in the term, "co-laborers together with God."

The laborer is the co-laborer with God in the work that God wants done. We are all



stewards to whom portions of work have been given. Stewardship gives dignity to our work. The work which engages our attention or should engage our attention is to use our talents and time in doing God's work. A recognition of this fact changes our whole aspect toward work. It makes even the so-called, lowly task a noble obligation.

An Italian Duke came upon a workman one day who seemed to be taking infinite care and pains in his work. He asked the laborer, "To what use will the box you are making be used?" "Flowers will be planted in it, sir." Amused the Duke continued, "It will be filled with dirt. Why take such pains with it, to make each joint and surface perfect?"

"I love perfect things," the workman replied.

"Ah, wasted effort! No one will observe its perfection. A mere flower box does not require such perfection."

"But my spirit does," insisted the workman, as he continued his labors. The Duke merely uttered a grunt of disgust.

"Do you suppose," asked the laborer, "that the carpenter of Nazareth ever made anything less well than he could? That he was ever satisfied with anything less perfect than he could make it?"

Angrily the Duke replied, "Sacrilege! Your impudence deserves a flogging. What is your name?"

"Michelangelo, sir," was the quiet reply.

No wonder the work of Michelangelo stands to inspire all who look upon it. His conception of work and its dignity made each task a noble stewardship. Paul had the same view when he wrote to the Colossians, "Whatsoever ye do, do it heartily, as to the Lord."

I want you to think of labor in the light of Holy Scripture. It gives dignity to labor. Too often we think of labor only in terms of a physical or lowly task. All too often we look upon it in the light of the child inexperienced in life.

A few years ago one of our children said to a visitor in our home, "Daddy only works on Monday." When the visitor showed his surprise, he received the further information, "the rest of the week he just sits at his desk or makes calls." To a four-year-old child, the physical work in the yard and garden, which was usually done on Monday, was the only work he understood as work.

There is still much childish prattle and ignorant controversy carried on between many individuals who consider any other type of labor than their own as less than work. There is no difference in the sight of God between the various types of labor. He gives as much dignity to the labor of digging a ditch, or cultivating a field as He does to teaching a class, or painting a picture. It is not the type of labor that gives it dignity, but the character of the product turned out. Surely a man who paints a house well, is more of an artist than the man who merely splashes on canvass, but produces neither art, beauty, nor a product of usefulness. Surely a woman who prepares a meal which looks well and tastes good is a greater artist than one who lazily stands behind the

counter and carelessly asks, "Do you want something?"

Jesus said, "My Father worketh until now and I work." The work He expects us to do as co-laborers and stewards is worthy of our best and highest efforts and only the finished product is of value. A product of character, the best of our stewardship can produce.

More than that, the work of God, to which He gave dignity, demands that we do His work. Stewards are managers, trustees. They are not owners. Whether we call ourselves owners or work for another does not change the fact that we are accountable to God for our work. Neither does it detract one bit from the dignity of the work. A good church janitor may do more to make the worship services inspiring than a slovenly preacher. There is more dignity in being a good janitor than in being a hireling preacher. The dignity is in the manner of stewards we are.

After all we are not individual workers, but one great body of stewards. The hand and the eye, the heart and the tooth all have different functions in the life of the body, but they are all the body. So you and I, doing various kinds of labor, yet are one body in Christ, doing God's work, labor to which He has given dignity. Therefore we are to be diligent "Seest thou a man diligent in his business? He shall stand before kings." Even if we never stand before earthly kings, if we give diligence to our work, we shall stand before the King of Kings and hear His words, "Well done, good and faithful servant, enter thou into the joy of thy lord."

Why, do we suppose, God works and Jesus works? The answer is plain. The need of man. Humanity needs workers. God created man but he still needs preservation. It is God who works to supply our needs. Jesus came to earth because man needed a Saviour from sin. He worked all of his earthly life for the salvation of man. He died on the cross of Calvary that you and I might be free from sin. Never in all the history of human achievement has there been a work to equal it. Jesus said, "He that would be greatest among you, let him be servant of all." Jesus did just this, servant of mankind, your servant and mine, yet today he holds the highest position of honor anyone born of woman will ever hold.

Humanity does not need a person who lives as a parasite, eating and drinking that which others work to produce. But human need does need workers, laborers who believe in and recognize the dignity of labor.

A circular recently came to my desk, asking the question, "Do you want to retire at 45?" I may want to retire at 45 years of age but I have no right to do so. As long as God gives us health, strength and ability to work, there never comes a time when the needs of man do not demand constructive work. To retire when life is at its prime is to renounce our stewardship. We may cease working at our profession, cease working for a wage, cease doing what we were, but the needs of the world are so great that only physical or mental inability, or the Master's own call, "well done," dare end our labors.



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not merely to earn more money, but that we work because God created us for work. That we strive to learn God's will and follow it whether we get paid for it or not. The dignity of God's work is glorious. To have the personal satisfaction and assurance that we are doing the will of God pays greater wages than any mere salary can bring. Make Labor day, yes, every day, count for Him. Diligent, that we may be found "in peace, without spot, blameless." Jesus said, "My Father worketh even until now, and I work." As His disciples strive to be able to say the same.

## IMMUTABLE SALVATION

*Heb. 6:9-20.*

In this chapter the writer warns the Hebrew Christians against the danger of apostasy and urges them to press on to the highest attainments in the divine life. He urges them to leave the first principles of religion behind, to give great diligence in their Christian calling, and encourages them by telling how thoroughly God is pledged to them if they fulfill the conditions of their salvation. He tells them that they have two immutable things, the promise and the oath of God, constituting the two grounds of security for their salvation. As hope is always inspiring, tending to increase fidelity and effort, so the writer says they have this hope as an anchor to their souls. He says it is a hope both sure and steadfast, and which entereth within the veil. That is, Jesus Christ having become a high priest after the order of Melchizedek, has entered into heaven and acts on his people's behalf.

I. Who are those to whom God gives such assurance of security? They are the "heirs of promise." They are those "who have fled for refuge to the hope set before them." Those who are not Christians are "without God and without hope." They are like the waves of the sea which cannot rest. Those who have hope in Christ are like a ship well anchored, "sure and steadfast." They have a "strong consolation." They have the strongest consolation it is possible for the mind to conceive. For the consolation of a Christian is not in his own strength; his hope of heaven is not founded on his own powers. He is anchored. He is in alliance with God. He is depending on immutable things—the provision, the promise, the oath of God. The Christian has "fled for refuge" to Christ. He has "laid hold," by faith, upon Christ. He therefore has a well-founded hope; for it is fixed upon Christ.

II. The use we are to make of this hope. It is to become an "anchor to the soul." Paul well understood the importance of an anchor. He well knows the good fortune it is to have one at the right time. No wonder he could talk about

its steadying power. Meeting an old sailor you will usually see that he has tattooed on his hand or arm an anchor. Special token this is of his appreciation of an anchor's use. Paul would have those Hebrews, and us, appreciate what it means to have an anchor to the soul. There are many reasons why we of today should appreciate it.

1. For, first, no life is without storms. None of us can be sure of a smooth voyage. If the waters were always calm, no fierce gales, no such things as rocks and quicksands and currents and wrecks, we might get along without an anchor; but life is not like that.

2. And, secondly, we are well aware that we need an anchor to keep us safe and steady. We need it to keep us from drifting. Each soul needs some spiritual grapple, something to hold by. How, indeed, could we get along at all in the voyage of life without the anchor of the soul?

3. A good hope in Christ is the anchor. A life without hope is like a ship adrift—"drifting with the winds and tossed." A life without hope loses its zest. It has no objective point. It is like sailing without port. It is like voyaging without a haven in view.

4. But the best thing about the gospel anchor is that it is "sure and steadfast." We have in this anchor a "strong consolation." The anchor is itself strong and reliable. In a great iron works where anchors are made, the best of iron is employed, and strongest of steam hammers are used for welding it, and the anchors, not infrequently, weigh several tons. No conceivable strain can break such an anchor. They are made also with two flukes, one each way, so that they are sure to take hold at the bottom of the sea. Storms make such anchors take deeper hold. Our hold takes hold on Christ, and he will never fail us. He is abiding, strong, faithful, "the same yesterday, today and forever." We have an immutable salvation because we trust in an immutable Saviour.



## THE SURRENDER OF THE HEART

*"My son, give me thine heart." Prov. 23:26.*

There are three thoughts suggested in this short verse. The first of the claim, the second of the claimant, the third of the surrender.

I. *The claim.* "Thine heart." This word "heart" sometimes refers to mind or understanding, sometimes to memory, conscience, will, the affections; but here it means the soul—the soul with all its powers. God's claim is not for the body merely, but for the soul that dwells in the body. He asks not outward performances only, but an inward devotion of spirit. He desires not the shell, but the kernel; not the casket, but the jewel. "Give me thine heart"—not merely thine ear, thy tongue, thy head, thy money, thy property—not yours but you. "Give me thine heart."

II. *The claimant.* God. In making his claim God speaks to us as unto children: "Son, Daughter, Give me thine heart. Thou shouldst give it to thy Father. Art thou my son? My sons give me their hearts, for the heart is my temple." If thou be his son thou wilt give him thine heart. He made it. He made it for himself, and no one besides can render it happy.

What is it to give the heart of God? It is to make God the end of our lives. The object for which we live should not be self or the world or the creature in any form, but the glory of God—to the end that God should be known; worshipped, loved, obeyed. It is also to make his will the rule of our lives. Not our desires, nor reason, nor conscience; but his revealed will. Not the expediency or supposed good of others, but what God has declared right and obligatory. It is, moreover, to make God the delight of our life.

Why does God ask our hearts? Because he desires to bless us; because he needs and wishes

our love—he longs for it, feels a lack without it. It is possible for us to add both to the glory of God and to his joy by yielding to him our hearts. He asks our hearts also because he knows yielding them will carry our lives in the train. When the heart is given all else we have and are and can do goes along. He asks the heart also because it is the only thing he can ask from us. All else he has. He owns all things. Think, there is not a thing God can ask of you besides. But strange as it may seem, if he is to have it he must ask you for your heart. He does not force you to yield it. He is sovereign, but that is not the thought which should give concern. What should give me concern is that I am free. He died to save me; he blesses me every day with his bounties; he stands and knocks and pleads at the door of your heart, but he will not force the door. He is to be my judge; yet now he is a supplicant! It is an awful fact that we have the power to resist God and refuse to yield him the heart for which he asks. He wants the heart only that he may bless.

III. *The surrender.* This takes place at the foot of the Cross. Love conquers. The heart yields, with much humility and sorrow for sin, and yet with cheerfulness, promptitude and thankfulness. It is useless to object by saying that people cannot change their own hearts. That is true. But we can acknowledge our weakness and seek help from God as did the blind and deaf. There is much we can do. So far as the will is concerned we can determine that. And we can determine outward acts. Those who thus persistently act God draws and saves. The yielding of the heart is the great surrender because unless that is given nothing is given, while if that is given all is given.

## WHY I OUGHT TO GO TO CHURCH

*"Forsake not the assembling of yourselves together." Heb. 10:25.*

The Church is an institution founded by God to meet special needs of our souls. Each individual church is a part of the great body. We will usually promote the divine cause best by close attention to the duties that come to us locally. One of these duties is that of church attendance. There are many who do not seem to recognize this duty. In order to confirm our faith if we already attend, or to give us arguments to present to those who do not attend, let us notice some facts that make plain the duty we are under to "go to church."

I. I ought to go to church to worship God. We all recognize the fact of God's greatness and goodness and infinite worthiness of wor-

ship. He is our Creator, Preserver, Benefactor. Angels and archangels veil their faces and cry, "Holy, holy, holy, Lord, God, Almighty." In view of what God is it becomes our duty to worship him. And we are very foolish when we fail to fulfill that duty. We place ourselves on the lowest possible level. We become like swine going always with faces to the earth, or like the eyeless mole burrowing in the ground. If there be a God and I have a spiritual nature I am taking a very low view of life if I never seek his house to engage in his public worship.

Many conclusive considerations might be cited in favor of a custom of church attendance but perhaps no better phrasing of the true spirit and motive of worship can be afforded than was suggested by the Oliver Wendell Holmes, who thus explained his own habit of



regular church attendance: "There is a little plant called Reverence in the corner of my soul's garden which I love to have watered about once a week."

II. I ought to go to Church to learn of God. No one of us knows as much religious truth as he or she ought to know. In these hurrying times we seem in danger of losing what knowledge of God and of spiritual things we already have. No one has a right to neglect the means available for personally becoming better acquainted with Bible truth. There are men who make spiritual truth their life study. They ought to be able to tell us much that will be helpful. He would be a very poor lawyer who could not tell me some things that I do not know about law and a very poor doctor who could not tell me things I do not know about medicine. Religion is the preacher's specialty. It is his business to study the Bible, the hearts and lives of men, the needs of the world, the currents of thought. And it would be a strange thing indeed if he could not tell you a great many things you do not know, remind you of things you have forgotten, point out things you would pass by, explain difficulties, and furnish you with facts and arguments for the confirmation of your own and others' faith. The pulpit of the past has been an efficient

force in religious education and continues to be a power no one can afford to ignore.

III. I ought to go to church to get impulse toward God. It is those who neglect the church who are most liable to neglect the Bible, private prayer, meditation and all other means of grace. Those who attend church testify that they there get new impulse toward these private ways of spiritual improvement and, besides, get in attendance strong impulse toward God and Godlikeness. It is easy to drift away from God. It is easy for a stove not supplied with fresh fuel to grow cold. Clocks run down. Electric batteries lose their energy. Even our bodies waste their forces when food is not supplied. So are we liable to the rapid waste of our moral and spiritual energies if we take no means to conserve and renew them.

IV. I ought to go to church to forward the cause of God. How soon his cause would suffer if men ceased to gather for worship. It is upon the observance of the Sabbath, upon associated worship, upon gatherings for missionary information and inspiration, upon the gifts of the worshipers—upon these and other like things largely depends the success of God's work in the world.

# ILLUSTRATIONS

WILLIAM J. HART

## Achievements of Today Made Possible by the Past

*Zach. 4:10. "Who hath despised the day of small things?"*

The telescope atop Mt. Wilson, which is able to sweep the heavens and reveal a thousand million stars, is made possible by the accumulated knowledge gathered together since Galileo made his primitive glass. The inventions of today and tomorrow are the results of the refining of the discoveries and knowledge of the past. Einstein makes progress because other generations have held fast to the discoveries of Sir Isaac Newton and handed them down to him. The latest Baldwin locomotive which pulls the Twentieth Century Limited from New York to Chicago in nineteen hours is doing so because there were some who held fast and developed James Watt's simple experiment with steam.

What is true of science is true of education, of law, of medicine, and of every kind of human knowledge. Achievement is possible because somebody knew how to hold on to the insights of other days.—*"The Power of the Commonplace,"* by the Rev. T. C. Speers (Harper & Brothers).

## Struggled Against Mud and Darkness

*Psa. 104:23. "Man goeth forth unto his work and to his labor until the evening."*

The Queensway, which is the tunnel uniting Liverpool and Birkenhead, cost eight million pounds to build, and nearly nine years were spent on the gigantic task. A sixty-foot Pillar of Light stands at the Liverpool entrance. King George and Queen Mary drove through the tunnel, and the King gave the opening address. Said he, on that occasion:

"I praise the imaginations that foresaw the minds that planned, the skill that fashioned the will that drove and the strong arms that endured in the bringing of this work to completion . . .

"May those who use this tunnel ever keep grateful thought of the many who struggled for long months against mud and darkness to bring it into being."

## Making the Breaches Bloom

*Isa. 58:12. "Thou shalt be called, The repairer of the breach."*

Along the front of the Edison home in Fort

Myers, Florida, grew a line of mango trees, the branches of which bent down in a cathedral cloister effect. But the big storm tore off these graceful lower branches.

But Mrs. Edison has planted an orchid in every breach in the trunk that was made by a destroyed limb. Now it is called the Orchid Walk.

What a lesson! Instead of mourning over ill-fortune, make it the occasion for new growth and beauty. When our favorite pleasures are rent from us, plant new flowers of character and beauty in their place.—*William T. Ellis.*

### Life Begins at Seventy

*Deut. 34:7. "His eye was not dim, nor his natural force abated."*

Between the ages of 70 and 83 Commodore Vanderbilt added about 100 millions to his fortune.

Kant at 74 wrote his *Anthropology, Metaphysics of Ethics and Strife of the Faculties.*

Tintoretto at 74 painted the vast *Paradise*, a canvas 74 feet by 30.

Verdi at 74 produced his masterpiece *Otello*; at 80, *Falstaff* and at 85 the famous *Ave Maria*, *Stabat Mater* and *Te Deum.*

Lamarck at 78 completed his great zoological work, *The Natural History of the Invertebrates.*

Oliver Wendell Holmes at 79 wrote *Over the Teacups.*

Cato at 80 began the study of Greek.

Goethe at 80 completed *Faust.*

Tennyson at 83 wrote *Crossing the Bar.*

Titian at 98 painted his historic picture of the *Battle of Lepanto.*—*Excerpt from The Golden Book.*

### Many Made Their Contributions.

*II Cor. 6:1. "As God's fellow workers." (Weymouth.)*

A tribute to the rank and file of the Salvation Army was paid by General Bramwell Booth when he said:

"Our work has been the product, under God, of popular love and devotion and faith. It has been inspired largely from the ranks. It was the work of a dairy-maid in Melbourne which gave the original impulse to our labors among the lepers. It was a humble woman-comrade and her toiling husband in Lambeth who set us going to the Slum Posts. It was an East End compositor who was the means of originating the Army's work for prisoners. It was a carpenter at Salisbury who formed our first band."

### Countries and Men

*II Cor. 5:17. "There is a new creation whenever a man comes to be in Christ; what is old is gone, the new has come" (Moffatt).*

Cecil Rhodes, the great empire builder, once said to General William Booth:

"You have the best of me, after all. I am trying to make new countries; you are making new men."

### "If I can Inspire One Student."—Pupin

*Deut. 6:7. "Teach them diligently."*

And he could, and did, of course. But hear the rest of his sentence: "If I can inspire one student to do research that will lead to one important scientific discovery, I will consider that more worthy of mention than any money I amass." During his career of teaching electricity at Columbia University, recently ended by death, Michael I. Pupin inspired many students. His own scientific discoveries—among them the instrument essential to placing electrical systems underground, and the method by which the time necessary for X-ray photographs was reduced from an hour to a few seconds—inspired many who did not know him personally. His fight against poverty was only a little less inspiring. He arrived in America, a sixteen-year-old immigrant from Hungary, with only a nickel in his pocket. This he spent for a prune pie, made up of skins and seeds, and sold him by a peddler who was eager to take advantage of a newcomer. He lived to add his name to the list of "foreigners" who have helped to make America what it is.—*The Christian Advocate.*

### When Will It Happen?

*II Peter 1:7. "Brotherly kindness."*

A very anxious young husband on his little ranch, outside the city limits, received word that their first baby was just arriving in a Los Angeles hospital.

He jumped into his well-worn Ford, and away he sped. He was stopped by a motorcycle policeman who reminded him of the traffic regulations. The young man explained that it was an inadvertence, as he did not realize that he was in the city limits (as if anyone ever knows when he has reached the boundary line), and he further explained: "O, officer, our baby is being born at the Methodist Hospital, and I just have to get there!"

Said the sympathetic policeman, "Well, just follow me!" and away they went at lightning speed.

This did actually happen in the City of the Angels; *when will it happen again?*

"Faith, hope, kindness—these three—but the greatest of these is kindness."—*Bishop Charles Edward Locke.*

### Boys from the Slum School Became Leading Citizens

*Ecc. 11:6. "In the morning sow thy seed."*

When a new Secondary School for Girls was opened in Nottingham, England (May, 1932), the Lord Mayor of the city (Alderman William Green) called upon the chairman of the Educational Committee (Alderman E. L. Manning) to declare the school open. In doing this the Lord Mayor related an interesting experience. It ran something like this:

"Many years ago, when the Lord Mayor was a boy, he was induced by another lad to attend a Sunday School opened by the Congregationalists in an old shop in the slum district. Today, I am happy and proud to say, the two stand before you—the one as chairman of the Edu-



cation Committee, the other as Lord Mayor of the city."

Thus two citizens who had attained prominence in the life of the city had been influenced in youth by a Sunday School established in the slums. Its was another illustration of how the Sunday School helps "manhood in the making."

#### Sven Hedin's Forerunners

Mark 1:3. "Prepare ye the way of the Lord, make his paths straight."

When Sven Hedin, the great explorer, prepared to cross Tibet, he sent out a caravan to make him a way through the wild country. His men with two hundred camels and native interpreters stopped in every settlement on the road, distributed gifts, crystal beads, French harps, pocket knives, and greetings from the "Big White Chief" who soon will come with greater glory and richer gifts. So the people were prepared to meet Sven Hedin and could be filmed and used for scientific studies, and the purpose of the expedition was reached.—From "Across the Himalayas," by Sven Hedin. Quoted in the *Sunday School Times*.

#### King Would Play the Game.

I Cor. 16:13. "Quit you like men."

Six maxims for conduct hang on the walls of the library and business room at Sandringham Palace, and five of them begin with the word "teach." These are the rules laid down for himself by King George of Great Britain, according to the Rev. F. C. Baker, vicar of St. Stephen's Church, London. In a Lenten address the vicar quoted the first of these, with the permission of the King. This reads:

"Teach me to be obedient to the rules of the game."

This, viewed in the light of the Englishman, and considering the sportmanlike qualities which prevail, is deeply significant. The King, the rule indicates, would be fair in all his dealings with others. This may well be regarded as a royal rule of conduct for any individual. When rulers and their subjects play the game of life according to the rules, a new day will dawn. When young people play the game according to the rules, they are on the highway toward happiness and success.

A pleasant little story concerning King Edward VII when he was Prince of Wales indicated how he, too, desired to be obedient to the rules of the game. He was coming, it is said, with an officer from Marlborough House, when they passed an old soldier, in shabby attire, selling matches by the roadside. As the Prince passed, the old man saluted, and the Prince returned the salute.

"Does your Royal Highness always salute people of that sort?" inquired the officer, who was not well pleased with the action.

"Yes," replied the Prince. "You would not have a costermonger more polite than a prince, would you?"

All of us might well place this sentence where it would often meet our eyes and impress our minds: "Teach me to be obedient to the rules of the game." It conforms with

Christian ethics, and helps to establish the Golden Rule.

#### Shared the Strain

Ezek. 3:15. "I sat where they sat."

When the steamship Vestris foundered off the Virginia Capes in November, 1928, the steamship American Shipper at once went to the rescue, and saved several of the passengers and crew from the water and from the lifeboats. The Associated Press in its "Sidelights on the Vestris Disaster," said:

"Not one of the passengers aboard the American Shipper slept Monday night while the ship was cruising about the wreck area in search of victims, said Mrs. Esther Hasson of Washington, who was returning from London aboard the rescue ship. She said the passengers shared the nervous strain with the officers and crew."

#### Life Like a Harness.

Psa. 27:1. "The Lord is the strength of my life." The following bit of conversation is suggestive:

"He died in harness, poor chap."

"Yes, and, by the way, did you ever notice how much like a harness life is? There are the traces of care, lines of trouble, bits of good fortune and breaches of faith. Also, tongues must be bridled, passions curbed, and everybody has to tug to pull through."

#### Reminded Daddy of His Promise

Phil. 3:13. "Stretching forward to what lies in front of me" (Moffatt).

Nineteen boys and girls, running in age from ten to sixteen, participated in the national spelling bee held in the National Museum, Washington, D. C., May 29, 1934. These young people had assembled from various parts of the United States, having been selected because of their success in local competitions sponsored by various newspapers.

The winner, Sarah Wilson, came from Gray, Maine. Twelve years of age, she was an eighth grade student, and was the only one of the competitors who had tried the previous year, when she failed on "perspicuity."

But with fine courage, she made a second attempt, and though 810 words were used, she never made a mistake when her turn came. The last word used was "deteriorating." She thus won the championship and five hundred dollars.

Invited to speak over the radio, which had been broadcasting the spelling match, and knowing that he father was "listening in," she said: "You remember, daddy, you promised me another five hundred if I won first place!" She proposed, she said, to use the money to take her through college.

#### My Rule of Life

Phil. 4:8. "Cherish the thought of these things."

To let no thought go unexpressed

That might give someone pleasure;

To say no word I might regret

In later hours of leisure;

To do the kindly, little deeds

That make life worth the living;

To overlook another's faults

Nor fail to be forgiving;

To strive to leave each task well done

And make a joy of duty;

Unceasingly to give God thanks

For life and love and beauty;

To honor God and, loving Him,

Love, as myself, my neighbor.

This, the high test of perfect love—

The goal toward which to labor.

—Ella Colter Johnston.

### Students Early Decide on Vocation.

Phil. 3:14. "With my eyes fixed on the goal"  
(Weymouth).

Three hundred and eighty-six students were consulted in a survey made at the high school at Gouverneur, New York, to ascertain what the young people expected to do when they finished their school work. This was in the early spring. Gouverneur is a representative village, with the people in average circumstances; and there are also several pupils in the high school which come from country districts. The surprising thing was that these students, from all four classes in the school, had, with the exception of fifty-three, already decided what they wished to do later in life. That is, almost seven out of eight had made rather definite plans for the future.

The number included both boys and girls. The choices of vocation ran in the following order: Teaching, nursing, aviation, farming, engineering, business, stenography and mechanics. A small number listed the following: Secretarial work, medicine, law, selling, forestry, dietetics, bookkeeping, journalism, welfare work, dress-making, commercial art and chemistry. One person made a choice of each of the following: Electrician, geologist, naturalist, librarian, undertaker, druggist, dentist and veterinarian.

Out of the entire number there were but eight who planned to leave school before completing their course; and 360 who said that they would not leave school before graduation, even if work were offered to them. More than one-half of the total number expected to continue their studies beyond high school.

These facts, coming from students ranging from freshmen to seniors, indicate that young people are looking ahead in a serious and purposeful manner, and that they are preparing themselves to take their full share of responsibility in the future years.

### Workers Want Wage Cut; Boss Won't Have It!

Mat. 7:12. "Whatever you would like men to do to you, do just the same to them."  
(Moffatt).

When the workers in any man's factory offer to cut their wages ten per cent in order to help the company over a hard spot, and the employer refuses to cut wages, that is news, good news of a new deal in employer-employee relations. The good news comes from Lawrence, Mass.,

where industrial relations haven't always been the best, if James Oppenheim is a good reporter in his poem, "Bread and Roses." The workers concerned are makers of shoes for the Milchen Shoe Company. The employer is Nathan Brindis, owner and treasurer of the company. Said he to his shoemakers: "We're making money here in this plant, and every hard-working American deserves a break! As long as business is good, I can see no reason for any wage cuts; in fact, you all deserve a raise, and I'll see that you get it just as soon as the orders for our fall business come through."—T. Otto Nall.

### A Triumph of Rail Transport

II Kings 6:1. "The place . . . is too strait for us."

### Entire English Factory Moved 95 Miles Without Loss of Work Day

To the Great Western Railway of England goes the palm for the most sensational job of transportation of recent years. A complete factory, in full production, was moved from London to Chippenham, ninety-four miles, without interruption of its business. The removal included 750 tons of machinery, the household effects of thirty-six families and more than 100 persons.

Every bit of the traffic—except the passengers—was conveyed in containers, and the removal was so arranged that machinery at work in London one day was dismantled, loaded in containers, conveyed by truck to Paddington for dispatch by rail to Chippenham, and re-erected in the new factory in time for immediate use the next morning. No piece of machinery was kept out of service for longer than fourteen hours.

As each machine was moved, so were the families of its operators, facilities for meals having been arranged by the railway while the household effects were being transported and installed in new quarters.—*Railway Age*.

### Swinging Lantern and Saving Train

Luke 16:10. "He that is faithful in that which is least is faithful also in much."

Working over a problem in his home laboratory, Allan Butler, a fifteen-year-old boy of Belleville, New Jersey, heard a telephone pole snap. He realized that it had fallen across the tracks, and that a train, taken by commuters who were late, was due from Jersey City in about two minutes.

Bolting down stairs, he sprang out into the rainy night. The lad reached the watchman's shanty a minute before the train was due. There was no time for discussion. Being younger and more spry than the aged watchman, the boy seized a red lantern and ran down the tracks. Running at full speed, he continued to swing the lantern in the manner which he had often seen the railroad men do.

The engineer saw the signal when he was a little more than one hundred yards from the obstructed tracks. The train was stopped in time. A wrecking crew cleared away the fallen pole and wires, and the train rolled on again, though half an hour late.



"I'm afraid I wouldn't have seen that stuff, son, in this storm, if you hadn't waved your lantern," said Sam Wilkins, the engineer to the boy who probably had saved human lives by his quick decision and prompt action.

#### Wouldn't Betray His Uniform

*I Cor. 16:13. "Play the man, be strong" (Moffatt).*

Sergeant Alvin C. York, the read-headed soldier lad who went into the World War from Tennessee and returned as one of its greatest heroes, went to Washington, and Congress cheered him to the echo. Beatrice Plumb tells what happened afterwards:

"He had become the popular idol. With the inevitable result. There closed in on him scores of promoters who wanted to exploit his fame. . . . They offered him fabulous sums, and enormous advance payments. . . . But Alvin York shook a determined red head, and refused. 'I wouldn't betray that old uniform of mine,' he declared, 'for their thirty pieces of silver!'" And to that decision he has steadily adhered.—*The Christian Herald.*

#### Refused a Hundred Dollars a Minute

*Rom. 2:10. "Glory, honor and peace will be given to everyone who does what is good and right" (Weymouth).*

Since the World War Sergeant Alvin C. York, the famous hero of Tennessee, has given himself to the building of the Agricultural Institute, so that the youth of his native state may have better educational advantages. Asked by Beatrice Plumb, on a recent visit, "How are the schools?" his secretary replied: "Well, of course, we need money awful bad, but the Sergeant won't compromise to get it. This week a tobacco company offered him five hundred dollars for a five-minute radio talk about his war experiences—one hundred dollars a minute! But the Sergeant doesn't smoke himself, and doesn't believe in smoking. He said he wasn't going to sail under any false colors, and refused the offer. That's the Sergeant!"—*The Christian Herald.*

#### Expressing Appreciation

*Phil. 4:8. "If there is any virtue or anything deemed worthy of praise—cherish the thought of these things" (Weymouth).*

"On the whole college girls today show poise, consideration and courtesy," said Virginia C. Gildersleeve, Dean of Barnard College, recently in an article in *The New York Times*. This article bore the title, "A Dean's Portrait of the College Girl," and the author paid a beautiful tribute to girls who have been in college during these recent years. They, too, like older persons, have been tested by the conditions they have had to meet; but they have not only displayed rare courage, they have also become increasingly thoughtful. Dean Gildersleeve says:

"They write us perfectly charming official letters of thanks—for the dean's address to the senior class, for the work of each member of the faculty committee on scholarships, and for many other usual services. This is a new

custom in recent years, and the receipt of these expressions of appreciation has surprised and cheered many a hard-working college officer."

The word of appreciation is always pleasant and encouraging to the one by whom it is received. Yet, for some reason, we too often fail to give expression to the gratitude which we cherish. Even college officers, confessedly, were "cheered" by the kind and appreciative word from the undergraduate body. Why not, therefore, help others by an occasional expression of appreciation?

#### What Teachers Like in College Girls

*Psa. 44:12. "That our daughters may be as corner stones, polished after the similitude of a palace."*

"The model student" is "open-minded, frank and able to think for herself," and the highest type of college girl has "humor, curiosity and honesty." Girls "who get things straight" make desirable students.

These conclusions come from a "composite-picture" drawn by thirty-two professors at Hunter College, New York City. These members of the faculty, having made a study of the question, stated that "insincerity, aggressiveness and selfishness are the most objectionable traits in a student, and the most objectionable type is one who bluffs her way through, evades her responsibilities and is lazy and discourteous." The head of one department mentioned "duplicitous, bad manners and conceit" as the least desirable characteristics.

This list will give young women in college an idea of the things which their teachers find most commendable; and will also furnish a list of characteristics which may well be avoided.

#### Mrs. Coolidge and Her Boys

*Psa. 113:9. "A joyful mother of children."*

A story is told concerning Mrs. Calvin Coolidge and her two sons by Archibald Rutledge, a teacher in the Mercersburg Academy, Pa., at the time Calvin Coolidge was President of the United States. "The incident, I think typically illustrates here inimitable charm," said Mr. Rutledge, in narrating the following:

"When our academy opens, one of my duties is to care for parents and to see that their boys are quickly registered. If a boy is accompanied by a parent, I always put him at the head of the line. The first time I ever saw Mrs. Coolidge, she was standing, with her two sons, about thirteenth in a long line. Of course, I asked her to let me put her boys at once at the head of the procession.

"Oh, no," she said, smiling in her delightful way. 'I would much rather have them keep their regular places and await their turn.'"

#### High Tribute to a Teacher

*Isa. 30:20. "Thine eyes shall see thy teachers."*

June, 1934, President F. D. Roosevelt, returned to the Groton School, in Groton, Mass., from which he had graduated thirty-four years earlier, and where he prepared for college. The President's son, John, a youth standing six feet four inches, was graduated on this occa-

sion; and it was also the fiftieth anniversary of the founding of the institution. President Roosevelt made this reference to the Rev. Dr. Endicott Peabody, headmaster of the school:

"As long as I live," he said, "the influence of Mr. and Mrs. Peabody means and will mean more to me than that of any other people next to my father and mother."

This brief tribute indicates how great a part the teacher plays in the life of a boy and his whole manhood is influenced by his contacts with the teachers of his early years.

### Strength in Unity

Heb. 11:40. "He would not have them perfected apart from us" (Moffatt).

At an ordination service, President H. Sloane Coffin, of Union Theological Seminary, spoke of the "mighty background" of the history of the Christian Church, and gave this illustration:

"The 106,000 miles of slender strands in the new George Washington Bridge can be compared to the multitudes of people in the Christian church who have contributed to the church's strength and power."

## PREACHERS AND PREACHING

### MINISTERIAL INTERNESHIPS

Our seminaries are graduating trained ministers into a field which is already over saturated. The yearbook of every denomination will give long lists of ministers in each state "not in active service." This ministerial unemployment results from a number of causes. Great numbers of rural churches are being abandoned outright. Other churches are saving money by remaining pastorless purposely and committing hari-kari. Still others are merging so as to reduce the demand for pastors. The tide of outgoing missionaries has stopped, turning another stream of ministers into the ranks of the unemployed pastors. The Y. M. C. A. and other fields of social work are now saturated, affording no longer a safety outlet there for promising and competent ministerial candidates. Right at the time when the seminary graduate is willing to serve virtually without regard to remuneration, he finds no man "willing to hire him." The resultant tragedy is multi-fold. He becomes unemployed. He may become unemployable. His sacrificial devotion comes to nothing. The personal expense in his long education seems wasted. And the denominational investment yields no Kingdom returns.

By "ministerial interneship" is meant much the same practice as the doctor serving a year as a practitioner under supervision before entering independent practice. The legal profession has a modified form of this practice. Certain educational administrators are improvising a form of interneship to alleviate teacher unemployment. The Lutheran group is reported to have ten young ministers of recent vintage serving under a similar plan. The advantages to the young minister, to the churches, and to the ministry, are reported as follows:

1. The seminary graduate has a year of practical training to complete his theoretical groundwork gained in the seminary.

2. This interneship, without cost to the church, or at little cost, would be a final proving ground for the pastoral candidate. If he discovers the going is violently against his liking and plans to desert the ministry, how much better to discover it early and step out

gracefully via the interneship than to wreck a church or two in the exit, perhaps his own life and home. Or, if this year reveals to all concerned that the young minister is admirably fitted for a given type of pastoral work, it will aid in directing him early in his career to the churches needing his particular type of leadership.

3. The improved quality of ministerial leadership resulting from a year's interneship will effectually elevate the work of the church from the very beginning of the young minister's active pastورش. Better spiritual gains, more effective financial returns, larger community service will result.

4. Thus raising the standards of ministerial quality would put a premium on the calling augmenting its challenge to young manhood. Promising young men today feel that the church lags so miserably as to afford little inspiring outlook as a life work.

5. The seasoned pastor, securing an interne to assist in many of the multitudinous details now cluttering up the pastorate, would be freed to give himself more fully to his preaching, to his church, to his community, his state, and the denomination. This would be a Kingdom gain.

6. Many a church which for financial reasons could not afford a regular assistant for its pastor, could have an "interne" and thus serve the young minister as well as itself.

7. This policy would reduce the number of aspiring ministers, tending to equalize supply and demand.

8. A period of understudy to some wheel horse of the ministry would provide the opportunity for the seasoned pastor to fulfill his obligation to help train oncoming leaders much as Paul led Timothy into service.

Necessity is the mother of invention and the precedent for this has already been set in other callings and in the practice of "assistant pastors" of the present era. The success of this proposed plan seems assured with nothing more than the willing cooperation of seminaries, its annual graduates, the churches, and supervising agencies and boards. The character of our church and ministerial leadership is the high stake involved.—By A. O. Burns, Executive Vice-President, Dodd College, Shreveport, Ala.



## SERVE CHRIST IN SERVING OTHERS

A discouraged young doctor in one of our large cities was visited by his father who came up from a rural district. "Well, son," he said, "how are you getting along?" "I'm not getting along at all," was the answer. The old man's countenance fell, but he spoke of courage and patience and hope. Later in the day he went with his son to the free dispensary. He sat by in silence, while twenty-five poor unfortunates received help. When the door had closed upon the last one, the old man burst out, "I thought you told me you were doing nothing. Why if I had helped twenty-five people in a month, I would thank God that my life counted for something." "There isn't any money in it, though," explained the son. "Money!" the old man shouted. "What is money in comparison with being of use to your fellowmen?"—*Rev. J. J. Wright.*

## THE SERMON

That shorter sermons should be the standard in the Church, and generally should not exceed twenty minutes, is brought out by a survey. The trend toward the shorter sermon is interpreted as an acknowledgment of the spiritual richness of the Church's service, while the "new age," radio sermons, and efficiency of modern theological training are pointed to as also influencing the sermon's curtailment.

But whether the sermon is short or long, it must be interesting, from viewpoints of both clergy and laity, the survey indicated.

"No souls are saved after twenty minutes" is the theory on which the Rev. Howard R. Brinker, rector of St. Bartholomew's works. "Some sermons are long at five minutes; some are short at thirty," said the Rev. William A. Simms, rector of St. Mark's. "It depends upon the preparation and delivery," he added. "Long winded discourses are indications of inadequate preparation."

## THE BIBLE IN AMERICA

Dr. P. M. S., Nebraska, writes: "I should like to know what our ministers consider the chief influence of the Bible in colonial and national life. What translations were brought to America by the colonists? Was the Bishops' Bible used in Virginian colonies? Was the Geneva Bible used there? Were any German translations brought to America except Luther's? Were there any French translations, any Catholic translations, except the Latin and Rhemes-Douai? How late was the Geneva Bible used among the Puritans?"

## THE SEED AND THE HARVEST

Incredible though it may seem, it has been demonstrated by many tests that our intelligence does not grow perceptibly after the age of fourteen, though, of course, our experience does. We certainly expect a man of forty to be better at handling a complex situation than a boy of fourteen. His "practical wisdom," as

the Greeks called it, comes to his aid. But put a man of forty, with no experience of electrical matters, with a boy of fourteen, equally ignorant in that respect, and see who does better at mastering the technique of constructing a "wireless" set, and it is likely that it will be the boy who wins. I happen to possess a fairly full acquaintance with the construction and working of a steam locomotive, since that was a hobby of a boyhood in days when electric traction was in its infancy. But the electric motor is to me a complete mystery and of no interest.

That is but a way of illustrating how we never gain a really new interest that is not implanted when young. We may develop old interests in new ways, but the roots of all our interests begin in childhood, a fact that is as true regarding religion as anything else. Or again, psychology has disproved the notion that the brilliant are "quick in the uptake" and learn everything easily. That is not the case. Abilities are definitely connected with certain subjects or activities, and outside these, the brilliant show no advantage, often indeed a disadvantage, as compared with the rest.

"The child is father of the man," and that means really of many men, for the child is a bundle of possibilities, and which of them will come to the surface will depend largely on the training received. Most of us who are successful in our particular sphere might well have done good work in some entirely different line, given adequate training. Indeed, Professor Spearman has said that every one is a genius at something if we could but find what, and that opinion is fortified by experimental research that has lasted over many years. Unluckily, we are also dunces at many other things, and we seem to blunder on these things first. If Einstein had been born in a village and set to herd cows when he was six, with no further education, his inborn genius would have had no chance. He would have been regarded probably as stupid.

## PRAYER

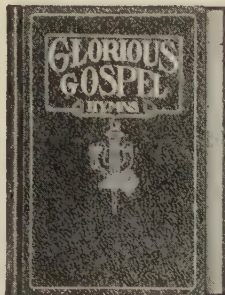
There is a sharp difference between praying that God will send world peace, and praying that God will help us develop within our own lives that spirit of tolerance and kindness which—chiefly by influencing the attitude of children—will lay the foundation of a new world friendship.

There is a crucial difference between praying that God will make the other members of our family more considerate and Christlike, and praying that God will help us reveal within ourselves those qualities of patience, forgiveness and unfaltering devotion which will evoke similar qualities in those who live with us.

One type of prayer will, as far as past experience indicates, never be answered.

For the other type of prayer the answer is already waiting, waiting beside the mind and heart of the man who prays. Faith appropriates it and puts it into use.—*James Gordon Gilkey.*

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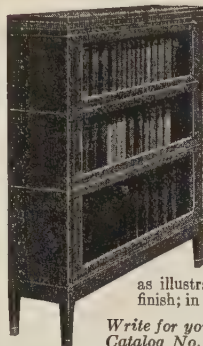
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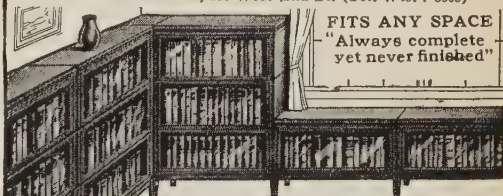


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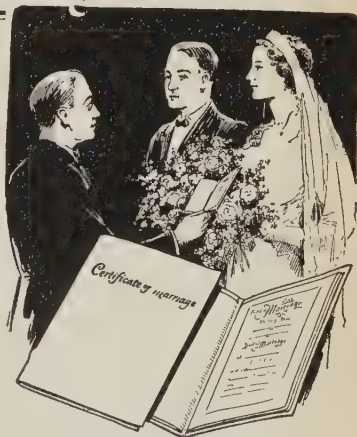
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## CHURCH NIGHT PROGRAMS

### I. The Fatherhood of God

An effort to interpret the Love of God and His care of the children on earth. Our needs as individuals, rather than members of organizations or social classes, is the aim of this lesson.

Scripture: "Our Father which art in Heaven, hallowed be thy Name." Matt. 6:9.

Hymn: "This Is My Father's World," Terra Beata, S. M. D.

Lay member tell the story, "The Boy with the Chip on His Shoulder." Page 17, Boy Days and Boy Ways, Cheley, Judson Press.

Instrumental or vocal selection.

Pastor's Address on Matt. 6:9, especially its meaning to the individual. Place emphasis on individual responsibility, needs, and salvation, rather than on organizations and economic division. If representatives of special organizations are invited to take part in this service, include in your lists of laborers all that work, including the often misnamed capitalist; include in your list of capitalists all that have their own business, all who have any money invested in any enterprise, including farmers who are all in business for themselves. You will find that the list overlaps rather consistently. In urban communities, the much abused employer has run up deficits in the past six years; in rural communities the farmer has done much the same. Suggestions for the application of the above text to present-day living may be secured from "So Pray Ye," by James I. Vance, Revell. \$1.00.

Hymn: God of the Earth, the Sky, and the Sea," St. Catherine, 8, 8, 8, 8, 8.

Prayer and Benediction.

### II. The Brotherhood of Man

The aim of this lesson is the obligation of one individual toward another, the practice of the golden rule.

Scripture: "Forgive us our debts as we forgive our debtors." Matt. 6:12.

Hymn: "Come, Ye Disconsolate." Consolation 11, 10, 11, 10.

Lay member tell the story, "Carrying Your Own Pack" (same volume as story in first service).

Pastor's address on Matt. 6:12. Emphasize responsibility of the individual in all spheres of life. No one can carry our personal burdens for us. Secure suggestions by studying, "So Pray Ye."

Hymn: "Father, to us Children." Donne Secours, 11, 10, 11, 10.

Prayer and Benediction.

### III. Our Daily Bread

The aim is to emphasize the universal need of certain facts of life. Whether we sit at the table of kings, the table of the rich, or at the table of the lowliest servant, the plea is for the bread that will sustain life. Symbolically, this is true of all things in life that possess real and abiding merit. There is as certain a limit to the money to gain the things of merit as there is to lack of it.

Scripture: "Give us this day our daily bread." Matt. 6:11.

Assign laymen to give illustrations from actual life, or from the Bible, where persons have tried to purchase abiding principles of life, and salvation, and have found they are free to all alike, as a result of virtue, though they cannot be bought.

Hymn: "Break Thou the Bread of Life."  
Bread of Life, 6, 4, 6, 4, D.

Pastor's address on Matt. 6:11. (See "So Pray Ye" for suggestions.)

Hymn: "Lamp of Our Feet." Lambeth, C. M.

Prayer and Benediction.

#### IV. Thine Is the Kingdom

The aim is to interpret sublime idealism in all reaching up toward God; it is symbolical of the aims of all true education, whether academic, scientific, industrial. All true education is based on a realization of the fact of God, and man's longing for communion with God.

Scripture: "For Thine is the Kingdom, and the Power, and the Glory forever. Amen." Matt. 6:13.

Assign laymen to give illustrations of lofty service to God and mankind through forgetting self, in grateful realization of real stewardship.

Hymn: "Ye Servants of God." Hanover, 10, 10, 11, 11.

Pastor's address on Matt. 6:13. (See "So Pray Ye" for suggestions.)

Hymn: "O Worship the King." Lyons, 10, 10, 11, 11.

Prayer and Benediction.

## BOOK REVIEWS

I. J. SWANSON

#### BIBLE HISTORY

By Robert Newton Waring, with historical chart, genealogical table, and 14 maps. Revell, 413 pp. \$5.00.

It includes all the events narrated in Scripture in their order of occurrence, and in their historic settings; showing their nature and significance. It embodies also a wealth of remarkable collateral information. A compendium of Bible history and teaching. A highly useful book. So far as is known, it is the only book of its scope.

#### THE FACT OF THE CHRISTIAN CHURCH

By P. Carnegie Simpson, D. D., Professor of Church History in Westminster College, Cambridge, England. Revell. 191 pp. \$1.75.

Dr. Simpson gave the Christian world "The Fact of Christ," about thirty-five years ago. The book was widely acclaimed. It captured the attention, interest and appreciation of both scholars and the common people. Dr. Robert E. Speer, Dr. G. Campbell Morgan and William Jennings Bryan, among a host of other leaders, lauded the book as "a new and forceful statement of the fact and claim of Christianity." Dr. Simpson now gives this new and arresting book on the Christian Church. He says of it, "Discussion about the Church and about everything connected with it has become so associated with what, in the derogatory sense, is called ecclesiastical, that we need to be reminded of the spiritual facts and forces which are the essence of the Church's being and are, or should be, the guiding principles even of its structure. The book is, therefore, concerned with spiritual biology and not ecclesiastical anatomy." Some of Dr. Simpson's illuminating expositions of the church and its message are: "The Church took its rise, not through the promulgation or the propagation of an ecclesiastical system, but from something essentially personal—from the impression which Jesus Christ made upon certain of his contemporaries." "The Christian gospel, which is Christ Himself, may be depersonalized by being institutionalized; by being doctrinalized; by being intellectualized; by being subjectivized." "Christianity is a life to be lived . . . If, therefore, anything be a vocation from God, secular life is." "The Religion of the evangel is for the life into which

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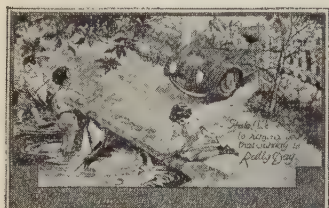
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## GOD AND THE COMMON LIFE

By Robert Lowry Calhoun, Associate Professor of Historical Theology, Yale University. Scribners. 303 pp. \$2.50. A Religious Book Club Selection.

An amplification and revision of the Nathaniel W Taylor Lectures at Yale University in 1934. It deals with the underlying problems of theology as related to everyday living, in its widest aspects. Its starting point for finding God in the common life is the concept of "vocation," the daily round, the common task—Paul's teaching that everyday work is a divine calling. "The prime concern of theology," says Dr. Calhoun, "is to keep men rightly oriented in the midst of actual living; especially as regards the basic human attitudes and dispositions which constitute morale, and the basic structure and flow of the universe with which human dispositions must align themselves or end in failure." He finds that this doctrine of vocation "fits into a wider theological pattern" in the "familiar conceptual framework of emergent evolution, with theism as a more ultimate interpretive belief." From these conclusions, Dr. Calhoun moves on to the discussion of related questions such as Worth and the Actual World; Ideals and Actualities in the Working World; Living Minds at Work and Play; Concerning God and His Creatures; The Way of Life; The Work of Social Reconstruction; The Way of Worship, Religion, Worship and Creative Work in Man's Way to God; and the Way of God with man in inclusive communication, co-working, and transcendent sovereignty. This able book is of great value to one's understanding and attainment of effective living. It is a fresh interpretation both of man and God.

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By the late A. T. Robertson, LL.D., late Professor of N. T. Interpretation, South Baptist Theological Seminary, Louisville, Ky. Revell. 253 pp. \$2.00.

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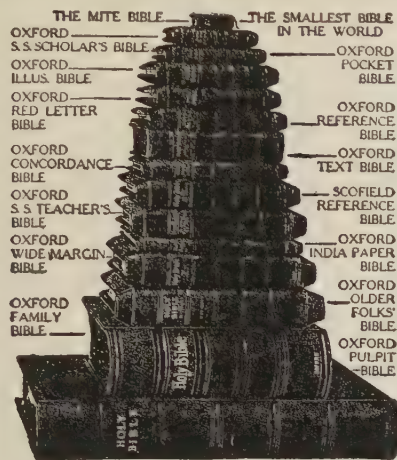
## CAN CHRISTIANS PRESERVE PEACE?

By Percy Frank Asher. Introduction by Dr. Ralph W. Sockman. Chapman & Grimes, Boston, Publishers. 94 pp. \$1.00.

Dr. Sockman praises highly this little book. It contains powerful arguments for peace. It pictures vividly the forces for, and against war. Contents: Bibliography, The World Today, The Price of Preparedness, Munitions and Mammon, Why War Debts, The League of Nations, The World Court, The International Labor Organization, The Paris Pact, The Disarmament Confer-

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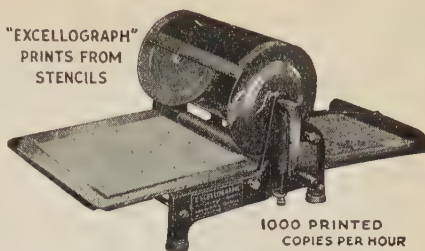
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